BIBLIOTHECA INDICA;

COLLECTION OF ORIENTAL WORKS

PUBLISHED UNDER THE PATRONAGE OF THE

ASIATIC SOCIETY OF BENGAL.

SÁNKHYA-SÁRA;

A TREATISE OF

SÁNKHYA PHILOSOPHY.

BY

VIJNÁNA BHIKSHU.

EDITED BY

FITZ-EDWARD HALL, D. C. L., OXON

MEMBER OF THE ASIATIC SOCIETIES OF BENGAL AND PARIS, OF THE ROYAL ASIATIC SOCIETY, OF THE AMERICAN ORIENTAL SOCIETY, OF THE ORIENTAL SOCIETY OF GERMANY, AND OF THE PHILOLOGICAL SOCIETY,

AND

H. M.'S INSPECTOR OF PUBLIC INSTRUCTION FOR THE CENTRAL PROVINCES.

CALCUTTA:

PRINTED BY C. B. LEWIS, BAPTIST MISSION PRESS.

1862.

PREFACE.*

Two systems of philosophy, attributed, respectively, to Kapila and to Patanjali, are designated, by the Hindus, as Sánkhya;† a term which common usage restricts, however,

---

* Together with the addition of much new matter, I here offer a substitute for my preface to the *Sánkhya-pravachana-bháshya.* My edition of that book is now out of print; and I have no intention of publishing another. Since writing the pages which introduced it, my views touching the Sánkhya have, owing to further study, undergone a very great change.

† The first system is known as *niris'wara;* the second, as *ses'wara.* The following half-couplet, to this effect, is from the *Shad-dars'ana-samuchchaya:*

साङ्ख्या निरीश्वराः केचित् केचिदीश्वरदेवताः ।

The Jainas claim to have their own Sánkhya, Mímánsá, &c. *Mackenzie Collection,* Vol. II., p. xxxvi.

As explanatory of the ensuing extracts, it should be mentioned, that Kapila has hitherto generally been considered as the author of the *Sánkhya-pravachana,* and that it has been the universal custom to render *niris'wara* by "atheistic."

"Cependant, il n'est guère supposable que Colebrooke se soit trompé en disant que Kapila nie l'idée de Dieu. Il n'a fait que reproduire les accusations directes que l'Inde elle-même a portées contre lui; et, comme ces accusations incontestables ne sont pas justifiées pleinement par les slokas de la Kârikâ, il reste que ce soient les Soûtras qui les justifient. Dans aucun de ceux que nous avous traduits, cette déplorable doctrine ne s'est montrée positivement à découvert; mais je crois pouvoir affirmer, dès à présent, qu'elle est en effet dans quelques autres, comme l'affirment les commentateurs

to the former. Etymologically considered, *sánkhya* is imme-

---

indiens et Colebrooke." M. Barthélemy Saint-Hilaire: *Premier Mémoire sur le Sánkhya*, pp. 271, 272.

Again, of Colebrooke as entertaining the view, that Kapila is "atheistic:" "Il l'avait empruntée lui-même aux commentateurs indiens." Id., *ibid*, p. 5.

This is scarcely exact. Colebrooke, the last of men to condescend, save unavoidably, to statements in train, does much more than "simply reproduce" the charge of "atheism" against Kapila, "borrowing it from Indian commentators." He refers, by numbers, to several of what have been taken for Kapila's own aphorisms, as being implicitly "atheistic;" and he translates one of them, I., 92, by the words "There is no proof of God's existence." *Miscellaneous Essays*, Vol. I., pp. 251, 252.

Alike in both the Sánkhyas, there is acknowledgment of a being superior to the gods. He is made up of an immaterial part, *purusha*, or "person," and of an *anta'karaṇa*, or "internal organ." His person is unintelligent; and, for his internal organ, by virtue of which he is intelligent, he is indebted to the promptuary of all matter, *prakṛiti*. Precisely such, it is taught, is the constitution of man, beasts, &c. Thus far both the Sánkhyas concur. But, according to Patanjali's, the Yoga, the being above spoken of, whom it calls I's'wara, has the attributes of omnipotence, omniscience, and eternalness; his material genesis being in the way of eternal and periodically recurrent emanation from *prakṛiti*. The *niris'wara* Sánkhya simply denies to any being,—even to its Hiraṇyagarbha,—the last of the attributes just enumerated. The reader is now prepared to decide, whether the doctrine ascribed to Kapila differs from the Yoga in such a manner as to justify the application to it of the epithet "atheistic;" and whether the Yoga, on the strength of its I's'wara, is entitled to the appellation of "theistic."

In the Sánkhyas, *purusha*, "person," and *átman*, "spirit," are synonymes. All that is not matter is spirit; and, as embodied, it is found in whatever possesses life, vegetation included. *Jíva*, "soul," is any spirit, in its aspect of incorporation. The I's'wara of the Yoga has no body, and is not a *jíva*. The Hiraṇyagarbha of the other Sánkhya has a body, and therefore is a *jíva*.

diately allied to *sankhyá;** a word bearing the acceptation of

---

"Person" and "soul," it will have been observed, are here used in senses of accommodation. And so one has to use, in general, the terminology of our metaphysics and theology, when applied to express Hindu conceptions.

On the subject of repudiating I's'wara, see the *Sánkhya-pravachana*, I., 92-99; III., 56, 57; V., 2—12, and 46; and VI., 64.

Even a limited inspection of Indian commentators on the Sánkhya would have evinced to M. Saint-Hilaire, that they are, mostly, as delicate as he is himself, in respect of charging Kapila with the denial of I's'wara. See a subsequent note.

* M. Saint-Hilaire, in the opening words of his analysis of the Sánkhya, confounds the paronymes *sankhyá* and *sánkhya*: "Le mot de Sânkhya, qui est devenu le nom du système de Kapila, signifie *nombre;* et, pris adjectivement, *numéral*. Il signifie encore, dans une acception assez voisine: calcul, supputation, jugement, raisonnement." *Premier Mémoire*, &c., p. 19.

Dr. Röer also says: "The term *Sánkhya* has two meanings, enumeration and investigation." *Lecture on the Sánkhya Philosophy*, p. 8.

The word *sánkhya*, as affording a variety of significations, is made the subject of a laborious pun, in the initial couplet of Bháskara Ácharya's *Bíja-ganita.*

Cháritrasinha Gani, a Jaina, in his gloss on Haribhadra Súri's *Shad-dars'ana-samuchchaya*, makes a statement, with reference to the origin of the word *sánkhya*, which, as being altogether novel, deserves to be produced. While acknowledging the connexion of Kapila with the Sánkhya, he avers, that the followers of that doctrine receive their appellation from the first doctor of their school, Sankha, or S'ankha. His words are: साङ्ख्यमिति कापिलदर्शनम्। आदिपुरुषनिमित्तेयं सञ्ज्ञा। And elsewhere: साङ्ख्य इति पुरुषनिमित्तेयं सञ्ज्ञा। सङ्खस्य इमे साङ्ख्याः। तालव्यो वा शकारः। शङ्खनामाऽऽदिपुरुषः।

S'ankha, the lawgiver, is classed, with Kapila, as *támasa*, in the *Páshandotpatti* chapter of the *Padma-purána*, latter section.

For an account of the *Shad-dars'ana-samuchchaya*, I would refer the reader to my *Contribution towards an Index to the Bibliography of the Indian Philosophical Systems.* In that volume many particu-

"number," and also that of "decision."* But the time has

lars will be found, regarding books and authors, which appeared in my preface to the *Sánkhya-pravachana-bháshya*, but are here omitted.

* Colebrooke says: "A system of philosophy in which precision of reckoning is observed in the enumeration of its principles, is denominated *Sánkhya;* a term which has been understood to signify *numeral*, agreeably to the usual acceptation of *sankhyá*, number: and hence its analogy to the Pythagorean philosophy has been presumed. But the name may be taken to imply," &c. *Miscellaneous Essays*, Vol. I., p. 229.

Adverting to these words, M. Saint-Hilaire observes: "Colebrooke s'est laissé tromper par l'apparence et par une fausse analogie, en prononçant le nom de Pythagore à côté de celui de Kapila." *Premier Mémoire*, &c., p. 19.

Again, *ibid.*, p. 20: "Si Colebrooke a eu tort de rapprocher le nom de Pythagore de celui du philosophe indien," &c.

But Colebrooke, as, from his guarded and adversative mode of expression, is quite clear, delivers, in the preceding extract, neither his own opinions nor even opinions which, until the adduction of further evidence, he would be thought to accept. Professor Wilson—Oxford *Sánkhyakáriká*, Preface, p. xi.,—cites, it is true, the words "and hence its analogy to the Pythagorean philosophy has been presumed," and without comment as to the paternity of the surmise. It may have escaped him, that he had formerly written: "The first Indian school, the leading tenets of which are described by Mr. Colebrooke, is the *Sánkhya;* a term which has been understood to signify *numeral*, and which, therefore, perhaps suggested to Sir William Jones his comparison of it to the Pythagorean doctrine." *Quarterly Oriental Magazine*, Vol. IV., pp. 11, 12: for September, 1825.

Colebrooke alludes, without doubt, to the following passage: "On the present occasion, it will be sufficient to say, that the oldest head of a sect whose entire work is preserved, was—according to some authors,—Kapila; not [?] the divine personage, a reputed grandson [son] of Brahmá, to whom Kṛishṇa compares himself in the *Gítá*, but a sage of his name, who invented the *Sánkhya*, or *Numeral*, philosophy; which Kṛishṇa himself appears to impugn, in his conversation with Arjuna; and which, as far as I can recollect it from a few

long passed by for ascertaining, beyond doubt, what was

---

original texts, resembled, in part, the metaphysics of Pythagoras, and, in part, the theology of Zeno." Sir William Jones's Works, Vol. I., pp. 163, 164: 4to ed. of 1799.

Sir William, at an earlier date, had pushed his hypothetical analogies much further than this. "Of the Philosophical Schools it will be sufficient, here, to remark, that the first *Nyáya* seems analogous to the *Peripatetic;* the *second,* sometimes called *Vais'eshika,* to the Ionic; the two *Mímánsás,* of which the *second* is often distinguished by the name of *Vedánta,* to the *Platonic;* the first *Sánkhya,* to the *Italic;* and the second, or *Pátanjala,* to the *Stoic,* philosophy: so that Gautama [Gotama] corresponds with Aristotle; Kaṇáda, with Thales; Jaimini, with Socrates; Vyása, with Plato; Kapila, with Pythagoras; and Patanjali, with Zeno. But an accurate comparison between the *Grecian* and *Indian* Schools would require a considerable volume." *Ibid.,* Vol. I, pp. 360, 361.

Vijnána Bhikshu, in the *Sánkhya-pravachana-bháshya,* explains *sankhyá* to signify "the setting forth of spirit as distinct *from prakriti:*" सङ्ख्या सम्यग् विवेकेनाऽऽत्मकथनम्।

Raghunátha Tarkavágís'a Bhaṭṭácharya makes it one with "consideration:" पञ्चविंशतितत्त्वानां सङ्ख्या विचारः। तमधिकृत्य कृतो ग्रन्थः साङ्ख्य इति साङ्ख्यपदव्युत्पत्तिः सङ्गच्छते। *Sánkhya-tattwa-vilása.*

Deva Tírtha Swámin takes it to import "orderly enunciation:" कस्मात् साङ्ख्यमित्युच्यते। सम्यक् क्रमपूर्वकं ख्यानं कथनं यस्यां सा सङ्ख्या क्रमपूर्वा विचारणा। यत् तामधिकृत्य कृतं तस्मात् साङ्ख्यमित्युच्यते शास्त्रम्। *Sánkhya-taranga.*

According to a sacred text, adduced by S'ankara A'chárya, in his commentary on the *Vishṇu-sahasra-náman, sánkhya* means "knowledge of the true nature of pure spirit." We read:

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः।

महर्षिः कपिलाचार्य इति सविशेषणमेकं नाम महांश्चाऽसावृषिश्चेति महर्षिः कृत्स्नस्य वेदस्य दर्शनात्। अन्ये तु वेदैकदेशदर्शनादृषयः। कपिलश्चाऽसौ साङ्ख्यस्य शुद्धात्मतत्त्वविज्ञानस्याऽऽचार्यश्चेति कपिलाचार्यः। महर्षिश्चाऽसौ कपिलाचार्यश्चेति महर्षिकपिलाचार्यः।

शुद्धात्मतत्त्वविज्ञानं साङ्ख्यमित्यभिधीयते।

इति व्यासस्मृतेः। ऋषिं प्रसूतं कपिलं महान्तमिति श्रुतेः। सिद्धानां कपिलो मुनिरिति स्मृतेश्च।

originally intended by thus denominating the aforesaid schemes of speculation.

The *Mahábhárata*, XIII., 7006, is here annotated.

I had hoped to find in the legal institutes of Vyása the line cited above. Not being there, probably it is buried in some Puráṇa.

S'ankara's own definition is in these words: "The reflecting, that the *guṇas*,—goodness, passion, and darkness,—are objects of my perception; and that I, distinct from them, am spectator of their operations, eternal, heterogeneous from the *guṇas*, spirit." साङ्ख्यं नाम इमे सत्त्वरजस्तमांसि गुणा मम दृश्या अहं तेभ्योऽन्यस्तद्व्यापारसाक्षिभूतो नित्यो गुणविलक्षण आत्मेति चिन्तनम्। *Gítá-bháshya*, XIII, 12.

How to translate *guṇa* here, I know not. On this term, I shall by and by remark.

The *Mahábhárata*, a higher authority than any as yet brought forward, associates *sánkhya*, very significantly, with *parisankhyána*, which seems to have the sense of "exhaustive enumeration:"

साङ्ख्यज्ञानं प्रवक्ष्यामि परिसङ्ख्यानदर्शनम्।

XII., 11393.

Again:

साङ्ख्यदर्शनमेतावत् परिसङ्ख्यानदर्शनम्।
सङ्ख्याः प्रकुर्वते चैव प्रकृतिं च प्रचक्षते॥
तत्त्वानि च चतुर्विंशत् परिसङ्ख्याय तत्त्वतः।
साङ्ख्याः सह प्रकृत्या तु निस्तत्त्वः पञ्चविंशकः॥

XII, 11409-10.

Part of this extract is quoted in the *Sánkhya-pravachana-bháshya*, but worded somewhat differently.

Adwaitánanda, in his *Brahma-vidyábharaṇa*, an expositorial work connected with the Aphorisms of the Vedánta, suggests, that the word *panchavins'ati*, adduced from the sacred writings as defining the number of the Sánkhya principles, may intend 20×5 instead of $20 + 5$. This conceit might be abundantly disproved. See the stanza last given, and the *Mahábhárata*, XII., *passim*, but, particularly, chapters 307, 308, 309.

चतुर्विधं साङ्ख्यं तत्त्वप्रमाणप्रकारसर्वात्मता। What can be the drift of this mysterious announcement? It occurs in Prithwídhara Áchárya's *Ratna-kos'a*, near the end.

In the Upanishads, the *Bhagavad-gítá*, and other ancient Hindu books, we encounter, in combination, the doctrines which, after having been subjected to modifications that rendered them, as wholes, irreconcilable, were distinguished, at an uncertain period, into what have, for many ages, been styled the Sánkhya and the Vedánta.*

Though Kapila is held to have originated the distinctive tenets of the Sánkhya,† it is extremely questionable whether—

---

* It is, further, a great mistake to suppose, that the Sánkhya-yoga of the *Bhagavad-gítá* is a peculiar system of eclecticism, or of compromise, that had vogue contemporaneously with the Sánkhya and the Yoga as we now understand them. Quite unknown, in the twilight days of Kṛishṇa and Arjuna, were the distinctions which at present discriminate those systems. Kṛishṇa has much to say of Brahma: upon his predecessor, Kapila, in all probability the conception had not dawned. The idea, that Kapila denied Ís'wara, was, it is quite possible, merely inferred, long after his time, from the bare fact of his silence. Who can say that, when he lived, the notion of an Ís'wara had as yet been elaborated?

† In only a single text that I know of is the Sánkhya ascribed to S'iva. *Mahábhárata*, XII., 10388. At the same place, the Yoga also is said to have been originated by that divinity.

In the *Bhágavata-puráṇa*, I., 3, 11, Kapila is spoken of as having only revived the Sánkhya. From the same work, IX., 8, 14, it appears, however, to be asserted, that he created it. The ensuing couplet, from the last section of the *Padma-puráṇa*, is to the same purpose:

श्वेतद्वीपपतिः साङ्ख्यप्रणेता सर्वसिद्धिराट् ।
विश्वप्रकाशितज्ञानयोगो मोहतमिस्रहा ॥

Vishṇu-vyúha-bheda-varṇana chapter.

A Hindu would harmonize these discordant statements by assuming, that they point to passages in two several stages of the world's history.

A facile and potential solvent of all difficulties as to time, space, and individuals, is the transparently indolent dogma of cyclical renovations of cosmic events. These iterations admitting of an indefinite

even if he was an author,—the *Sánkhya-pravachana*, now current under his name, can be referred to him on tenable grounds. And, if this "Six Lectures," at least as we possess it, is not of his composition, most assuredly neither is the *Tattwa-samása*.* These works, it is observable, are nowhere cited

---

number of changes in particulars, anybody may, at last, be almost anybody else; and it thus becomes a very easy matter to make light, among other things, of ordinary chronological sequence.

Swapnes'wara, author of the *Kaumudí-prabhá*, acquainted as he was with the aphorisms of Panchas'ikha, attributes to him the "Sánkhya Aphorisms" also. He accounts for its bearing the title of *Kápila*, by the circumstance, that Kapila initiated the Sánkhya tradition as set forth therein. By way of illustration, he notes the notorious appropriation to Manu of the code of laws set forth by Bhrigu. His meaning is, that Kapila only propounded the matter of the Aphorisms, of which the present shape is due to Panchas'ikha. He may, then, be supposed to lay to the account of humility the absence from Panchas'ikha's name, in the Sánkhya Aphorisms,—as the "Six Lectures" alone deserves to be called,—of the honorific title of *Áchárya*. Against this it might be argued, that a saint so lowly would be likely to mention, at least a few times, the name of the leading rabbi of his school. Panchas'ikha, as we shall see, is spoken of in two places in the *Sánkhya-pravachana;* Kapila, not at all. Swapnes'wara, it should be added, gives what is here repeated, as nothing but rumour. His words are: पञ्चशिखः सूत्रकार आसुरिशिष्यः । कापिलमिति प्रसिद्धिस्तु सम्प्रदायप्रवृत्तेः भृगुप्रोक्तसंहितायामिव मनुसमाख्या ।

* Little as we can respect the allegations of Hindu writers on such a point as that before us, still it is curious to see what those allegations are.

The anonymous author of the *Sarvopakáriní* relates, as an ancient tradition, that Kapila the incarnation of Vishnu composed the *Tattwa-samása*, and that, in aftertimes, another Kapila, a manifestation of Fire, published the larger body of Sánkhya Aphorisms, of which the "Compendium of Principles" was the rudiment. The same tradition makes the doctrines of other, unnamed, philosophical schools besides the Sánkhya, no less than the Six Lectures, to have sprung

by S'ankara Ácharya, by Váchaspati Mis'ra, or by any other

---

from the *Tattwa-samása.* अथाऽयाऽनादिक्लेशकर्मवासनासमुद्रनिपतितानाथदीनानुद्दिधीर्षुः परमकारुणिकः स्वतःसिद्धतत्त्वज्ञानो महर्षिर्भगवान् कपिलो द्वाविंशतिसूत्राण्युपादिक्षत् सूचनात् सूत्रमिति हि व्युत्पत्तिः। तत एतैः समस्ततत्त्वानां सकलषष्टितन्त्रार्थानां सूचनं भवति। इतश्चेदं सकलसाङ्ख्यतीर्थमूलभूतं तीर्थान्तराणि चैतत्प्रपञ्चभूतान्येव। सूत्रषडध्यायी तु वैश्वानरावतारभगवत्कपिलप्रणीता। इयं तु द्वाविंशतिसूत्री तस्या अपि बीजभूता नारायणावतारमहर्षिभगवत्कपिलप्रणीतेति वृद्धाः।

Vijnána Bhikshu says, *in his Sánkhya-pravachana-bháshya:* तत्त्वसमासाख्यसूत्रैः सहाऽस्याः षडध्याय्याः पौनरुक्त्यमिति चेन् मैवं, संक्षेपविस्तररूपेणोभयोरप्यपौनरुक्त्यात्। अतएवाऽस्याः षडध्याय्या योगदर्शनस्येव साङ्ख्यप्रवचनसंज्ञा युक्ता। तत्त्वसमासाख्यं हि यत् संक्षिप्तं साङ्ख्यदर्शनं तस्यैव प्रकर्षेणाऽस्यां निर्वचनमिति। विशेषस्त्वयं यत् षडध्याय्यां तत्त्वसमासाख्योक्तार्थविस्तरमात्रं योगदर्शने त्वाभ्यामभ्युपगमवादप्रतिषिद्धस्येश्वरस्य निरूपणेन न्यूनतापरिहारोऽपीति। "If it be alleged, that the *Tattwa-samása* aphorisms are simply iterated in the Six Lectures, the answer is, that it is not so: for there is no mere repetition between the two; inasmuch as they are, respectively, concise and expanded. Hence, the appellation of *Sánkhya-pravachana* is suitable to the Six Lectures, in like manner as it is to the Institute of the Yoga. The former embraces precisely a detailed exposition of the *Tattwa-samása*, the shorter Sánkhya Institute. There is this difference, however; that the Six Lectures only expands the subject-matter of the *Tattwa-samása;* whereas the Institute of the Yoga avoids *their seeming* deficiency, by *expressly* recognizing I's'wara, whom both *the other works*, by concession for sake of argument, deny."

Our commentator, further on, grows more confident; passing from the language of assumption, as it were, to that of positive assertion:

संक्षिप्तसाङ्ख्यसूत्राणामर्थस्याऽत्र प्रपञ्चनात्।
शास्त्रं योगवदेवेदं साङ्ख्यप्रवचनाभिधम्॥

"This Institute, equally with that of the Yoga, as being a development of the substance of the shorter Sánkhya Aphorisms, is designated *Sánkhya-pravachana, or*, '*Explication of the Sánkhya*'."

I am aware, that this couplet is susceptible of another construction; but that here put upon it is unforced, and, besides, accords with the sense of the passage from the *Sarvopakáriní.* More than this, if the Sánkhya Aphorisms are called *Sánkhya-pravachana,* as being

writer of considerable antiquity, or even in the *Sarva-dars'ana-*

---

an expansion, it is reasonable to believe, that Vijnána designed to explain why the Yoga Aphorisms also are so designated.

Colebrooke, having in view a portion, if not all, of the foregoing extracts, writes as follows: "It appears, from the preface of the *Kapila-bháshya,* that a more compendious tract, in the same form of *sútras,* or aphorisms, bears the title of *Tattwa-samása,* and is ascribed to the same author, Kapila. The scholiast intimates, that both are of equal authority, and in no respect discordant; one being a summary of the greater work, or else this an amplification of the conciser one. The latter was probably the case; for there is much repetition in the *Sánkhya-pravachana.*

. . . .

"If the authority of the scholiast of Kapila may be trusted, the *Tattwa-samása* is the proper text of the *Sánkhya;* and its doctrine is more fully, but separately, set forth by the two ampler treatises entitled *Sánkhya-pravachana,* which contain a fuller exposition of what had been there succinctly delivered." *Miscellaneous Essays,* Vol. I. pp. 231, 232.

Dr. Röer,—*Journal of the Asiatic Society of Bengal,* for 1851 p. 402, note,—after citing the latter of the paragraphs given above unaccountably adds: "But this is a misapprehension: the scholiast does only say 'they are of equal authority, one being a summary of the greater work, or else this an amplification of the conciser one.'" On the contrary, as will have been seen, the scholiast allows no such alternative, and is responsible for only the second member of it. Colebrooke, to be sure, has made out Vijnána to be self-contradictory. At the same time, the clause to which Dr. Röer excepts is almost a literal translation of the scholiast's own words.

M. Saint-Hilaire says, speaking of the Sánkhya Aphorisms: "Ce traité, quoique assez court, a été abrégé, dit-on, par Kapila, sous le titre de Tattva Samâsa, c'est-à-dire, réduction substantielle du Sânkhya. Nous ne connaissons ce dernier ouvrage que par les citations qu'en ont faites les commentateurs, et qu'a répétées Colebrooke d'après eux (*Essays,* tome I., p. 231)." *Premier Mémoire,* &c., p. 5

Whence did the writer learn, for certain, that Kapila abridged the *Sánkhya-pravachana?* Again, the phrase "reduction substantielle'

sangraha, which is dated so late as the fourteenth century; and

scarcely answers to *Tattwa-samása*, and only on the theory of such an abridgment. Moreover, Colebrooke would be explored in vain for a single quotation from the smaller treatise.

Vijnána plainly rests the validity of adjudging the title of *Sánkhya-pravachana* to the Six Lectures, on the ground, that it is an expansion of the *Tattwa-samása;* this being the embryo of also another collection of aphorisms called *Sánkhya-pravachana*, that belonging to the Yoga. But this derivation of the Yoga Aphorisms is unestablished, save by Vijnána's own word. It may be suspected, that his sole foundation of fact is, the common application of the term *Sánkhya* to the system called from Kapila and to that of the Yoga.

Colebrooke—*Miscellaneous Essays*, Vol. I., p. 232,—is disposed to think, that the title of *Sánkhya-pravachana*, in its application to the Sánkhya Aphorisms, is borrowed. For my part, I have little doubt, that one of the original borrowers was Vijnána Bhikshu. Except in the writings of that author, and of his followers, I have nowhere met with the employment of *Sánkhya-pravachana*, otherwise than to name the Yoga Aphorisms, but in the postscript to Aniruddha's commentary, and in that to its abridgment by Vedánti Mahádeva. But the epigraphs to Indian manuscripts are known to be, so generally, the work of copyists, that the adverse evidence of these two apparent exceptions may, very allowably, be neglected.

With regard to the meaning of the title *Sánkhya-pravachana*, M. Saint-Hilaire could not have done better than consult Vijnána, whose explanation of it he seems, however, to be unacquainted with. At p. 5 of his *Premier Mémoire*, &c., he translates those words by "Préface ou Introduction au Sânkhya." However speculative Vijnána may be in what he says of the germinal character of the *Tattwa-samása*, there is no ground to mistrust his etymological analysis of the word *pravachana*, as here used. In one place, as we have seen, he explains it by *prakarshena nirvachanam*, "detailed exposition;" and, in another, by *prapanchana*, "development," or "explication." In the *Pátanjala-bháshya-várttika*, he defines it, again as a member of *Sánkhya-pravachana*,—the proper name, according to Vyása, of the Yoga Aphorisms,—by words expressing "detailed statement:" साङ्ख्यप्रवचन इति। साङ्ख्यशास्त्रस्यैव प्रकर्षेण वचनं साङ्ख्यप्रवचनम्। Nágojí

their style, moreover, exhibits scarcely a perceptible trace of archaism. Indeed, the larger collection of sentences derived to us as, putatively, Kapila's, whatever its more general source, may be suspected of occasional obligation to the *Kárikás* of I's'warakṛishṇa.*

Bhaṭṭa, in his *Pátanjala-sútra-vṛitti-bháshya-chchháyá-vyákhyá*, silently transcribes Vijnána's derivation: एतस्य साङ्ख्यप्रवचनत्वं तु साङ्ख्योक्तस्यैव प्रकर्षेण वचनात्।

* I., 124, of the *Sánkhya-pravachana* runs thus:

हेतुमदनित्यमव्यापि सक्रियमनेकमाश्रितं लिङ्गम्।

This, to a syllable, is the first half of the tenth *Káriká.*

I., 140, 141, 142, 143, 144, are as follows: संहतपरार्थत्वात्। त्रिगुणादिविपर्ययात्। अधिष्ठानाच्चेति। भोक्तृभावात्। कैवल्यार्थं प्रवृत्तेः। The seventeenth *Káriká* is read:

सङ्घातपरार्थत्वात् त्रिगुणादिविपर्ययादधिष्ठानात्।
पुरुषोऽस्ति भोक्तृभावात् कैवल्यार्थं प्रवृत्तेश्च॥

There is nothing to choose between संहत and सङ्घात, "what is combined" and "combination." Aniruddha has प्रवृत्तेः. Vijnána exchanges it for प्रवृत्तेश्च.

II., 18, further, is half a couplet:

सात्त्विकमेकादशकं प्रवर्तते वैकृतादहङ्कारात्।

The twenty-fifth *Káriká* differs only in exhibiting सात्त्विक एकादशकः; the sense remaining unaffected.

II., 31, once more, is metrical, and is the same as the last half of the twenty-ninth *Káriká:*

सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च।

III., 48, 49, 50, 47, are as follows: ऊर्ध्वं सत्त्वविशाला। तमोविशाला मूलतः। मध्ये रजोविशाला। आब्रह्मस्तम्बपर्यन्तं तत्कृते सृष्टिराविवेकात्। And the fifty-fourth *Káriká* is

ऊर्ध्वं सत्त्वविशालस्तमोविशालश्च मूलतः सर्गः।
मध्ये रजोविशालो ब्रह्मादिस्तम्बपर्यन्तः॥

Snatches of verse, and now and then whole verses, checquer, independently of design, the prose of Sanskrit writers, as of writers in most languages. But it should be borne in mind, that the *Sánkhya-pravachana* is of very limited compass, and that the *áryá* is a measure of no little complexity. Should it be argued, with respect to the

By the prevailing suffrage of mythology, Kapila* of the

immetricalness of the tenth *Káriká*, that I's'warakṛishṇa there consented to a prosodial blemish, rather than deviate from the very words of an aphorism, one may answer, that, in several places where we can trace nothing like intimate dependence, on his part, upon the aphorisms which have come down to us, he is chargeable with the same sort of laxity. Instances may be seen in the fourth, seventh, ninth, twenty-sixth, and seventieth of the *Kárikás*.

Of the genuineness of the three final *Kárikás* I have grave doubt. From the seventy-second we gather nothing more than that the treatise attributed to I's'warakṛishṇa summarizes, with some reservations, the substance of the sixty Sánkhya fundamentals. It seems not altogether unlikely, that I's'warakṛishṇa may have digested into stanzas the material parts of an earlier set of Sánkhya aphorisms; that those aphorisms were long neglected, and parts of them got lost; and that the person who integrated the remnants, to make up the *Sánkhya-pravachana*, availed himself of I's'warakṛishṇa's performance.

* Professor Wilson, reviewing Colebrooke, once wrote as follows: "The founder of the *Sánkhya* philosophy is named Kapila; who, as one of the seven great Ṛishis, is one of the sons of Brahmá. There are other accounts of his origin; but none more satisfactory." *Quarterly Oriental Magazine*, for Sept., 1825; p. 12. That Kapila is any where styled "one of the seven great Ṛishis" needs confirmation, for all the emphasis with which other accounts of him are thus discredited. Nothing of this is to be found in the *Translation of the Vishṇu-puráṇa*. Colebrooke—*Miscellaneous Essays*, Vol. I., p. 229, refers, mistakingly, to Gauḍapáda, in proof of Kapila's being ranked as "one of the seven great Ṛishis." The citation runs thus:

एते ब्रह्मणः पुत्राः सप्त प्रोक्ता महर्षयः ।

"These seven sons of Brahmá were called great Ṛishis."

The more ordinary *mánasa*, or mind-born, sons of Brahmá vary, as specified in different Puráṇas, from seven to more than twice that number; "but," as Professor Wilson remarks, "the variations are of the nature of additions made to an apparently original enumeration of but seven, whose names generally recur." *Translation of the Vishṇu-puráṇa*, p. 48, note 2. One such group is made up of Maríchi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishṭha: the

well-known "seven Rishis." *Mahábhárata*, XII., 7570 and 13075. This list is modified, in the same book of the *Mahábhárata*, 7534-5, by the substitution of Daksha for Vasishtha; and, at 13040, by the addition of Manu: the tale being thus increased to eight. But, however amplified by Pauránika liberality, it is not this catalogue of Brahmá's mind-born progeny that is to furnish us with Kapila.

Incidentally, the *manas*, or mind, is not located, in Hindu opinion, in the brain, as Mr. J. C. Thomson imagines. See his *Bhagavad-gítá*, p. 68, notes 4 and 7. It is thought to be in the *hridaya*, or breast;—not heart, as *hridaya* is commonly rendered.

Another company of kindred emanation likewise comprehends seven individuals. In the *Mahábhárata*, XII., 13078-9, they are said to be Sana, Sanatsujáta, Sanaka, Sanandana, Sanatkumára, Kapila, and Sanátana. In the passage quoted, in all probability from some Purána, near the commencement of Gaudapáda's commentary on the *Sánkhya-káriká*, Kapila still appears, but as introducing several accredited Sánkhya doctors, to the extrusion of as many of his former associates; the roll now standing thus: Sanaka, Sananda, Sanátana, Ásuri, Kapila, Vodhu, and Panchas'ikha. In the *tarpana*, or satisfaction-service, of at least one school of the Veda, that of Mádhyandina, the same persons are invoked, and in the same order, except that the name of Ásuri and Kapila are transposed. See Colebrooke's *Miscellaneous Essays*, Vol. I., p. 144. In the *Padma-purána*, latter section, *Vishnu-vyúha-bheda-varnana* chapter, 14, 15, among other changes, Kapila himself makes way for another; the set now consisting of Sanaka, Sananda, Sanátana, Sanatkumára, Játa, Vodhu, and Panchas'ikha. See the *Asiatic Researches*, Vol. XI., p. 99. The *Kúrma-purána*, prior section, VII., 18, 19, with additional alterations, reduces the seven to five: Sanaka, Sanátana, Sanandana, Rúrú, (?) and Sanatkumára; whom it characterizes as great Yogins. The first three and the last of these five hold, apparently, peculiar eminence in the family of Brahmá; since from them, according to Gaudapáda on the forty-third *Káriká*, originated, severally, virtue, knowledge, dispassion, and irresistible will. The names of these four occur, also, unaccompanied, as if they were to be regarded as representative, at III, 12, 3, of the *Bhágavata-purána*.

but he is likewise described, on several occasions, as an

Sananda and Sanandana are, doubtless, prosodial varieties of the same name; and Játa seems to be put, by metrical licence, for Sanatsujáta.

In the *Kúrma-puráṇa*, latter section, V., 18, parts of the two classes of Brahmá's mental sons, several new members being added to the first, are named together, thus: Sanatkumára, Sanaka, Bhṛigu, Sanátana, Sanandana, Rudra, Angiras, Vámadeva, S'ukra, Atri, Kapila, and Maríchi. But it is worthy of observation, that this Puráṇa plainly distinguishes the second class, as to origin, from the first. What is evidently intended for the first class is detailed, at VII., 35—39, of the former section, as made up of Daksha, Maríchi, Angiras, Bhṛigu, Atri, Dharma, Sankalpa, Pulastya, Pulaha, Kratu, and Vasishṭha; and the generation of these persons, as there given, is very different from what it is in any of the accounts rendered by Professor Wilson. See *Translation of the Vishṇu-puráṇa*, p. 50, note. For instance, the first and the last four are derived, respectively, from Brahmá's *práṇa*, *udána*, *vyána*, *apána*, and *samána*. See, for these terms, Colebrooke's *Miscellaneous Essays*, Vol. I., pp. 356 and 374; also the Oxford *Sánkhya-káriká*, p. 103. At X., 84, of the *Kúrma-puráṇa*, latter section, the whole eleven are denominated Bráhmas; and Brahmá is stated to have created them by his power as a Yogin. See, also, *Translation of the Vishṇu-puráṇa*, p. 49.

Further particulars of interest occur at X., 122—125, of the latter section of the *Kúrma-puráṇa*. Sanatkumára is there said to have instructed Samvarta; and he, Satyavrata: Sanandana, Pulaha; and he, Gautama: Angiras, Bharadwája: Kapila, Jaigíshavya and Panchas'ikha: Sanaka, Parás'ara; and he, Válmíki. This Puráṇa is stated, at its conclusion, to have been transmitted from Brahmá as follows: Brahmá communicated it to Sanaka and Sanatkumára; Sanaka, to Devala; Devala, to Panchas'ikha; and Sanatkumára, to Vyása.

There is, clearly, no countenance, in the analogy of the Hindu hagiogony, for the else plausible surmise, that a complete history of the *mánasa* sons of Brahmá might, if recoverable, possibly go to show, that the epithet by which they are known may originally have borne a less mysterious signification than that of mind-born. Its intention

incorporation of Vishnu.* Another account makes him to have been a son of Kardama;† still another gives him Dharma

---

could never have been to discriminate the literate portion of the Brahmanidae from their less learned kinsmen.

As the mind, in the Puráṇas, is constituted of matter, mental offspring are not to be looked upon as ethereal. Such, at least, is the Hindu conclusion.

* *Mahábhárata*, III., 1896 and 8880. *Rámáyaṇa*, I., 41, 2—4 and 25. At I., 41, 2—4, Kapila's destruction of the sons of Sagara is predicted. *Padma-puráṇa*, latter section, *Vishṇu-vyúha-bheda-varṇana* chapter. *Translation of the Vishṇu-puráṇa*, p. 377. *Bhágavata-puráṇa*, I., 3, 11; where Kapila stands fifth of the twenty-four incarnations of Vishṇu. See, also, at p. 5 *supra*, the verse from the *Mahábhárata*, XIII., 7006, with S'ankara Ácharya's commentary. See, further, in a coming note on Ásuri, a passage from Vyása's *Pátanjala-bháshya*. The commentators on that work, as Váchaspati Mis'ra, Vijnána Bhikshu, and Nágojí Bhaṭṭa, understand the word *ádi-vidwán*, or "primeval sage," to mean, there, Vishṇu.

Schlegel, in his note on the *Rámáyaṇa*, I., 41, 3, remarks: "De hoc Vishnûs cognomine et munere non habeo quod expromam. Vix opus est monere plane hinc alienum est *Kapilum*, philosophiae rationalis *(sánkhya)* auctorem; quamvis et hunc discipuli nimis ambitiosi numinis plenum, imo ipsum in mortali corpore praesentem Vishṇum fuisse iactaverint. Quam opinionem innuit auctor *Bhagavad-gîtae*, LECT. X., 26."

It must now appear, that the notion which Schlegel dismisses so peremptorily, is much better fortified by old report than he apprehended.

† *Bhágavata-puráṇa*, II., 7, 3; and III., 33, 1. The birth of the sage, and of his nine sisters, is there said to have taken place in the house of Kardama, the husband of Devahúti, who is called Kapila's mother. Kapila's father, according to this account, must be Kardama; as there is no hint of anything like a miraculous conception. Kapila, as thus described, is, nevertheless, regarded, by some, as having afterwards become an incarnation of Vishṇu. Kardama, if not one of Brahmá's mind-born sons, was, at all events, a *prajápati*, or "patriarch." *Translation of the Vishṇu-puráṇa*, p. 50, note.

and Hinsá for parents ;* and, again, he is identified with one

---

Elsewhere, however, it is denied, that Kapila was son of Kardama by Devahúti; another and later wife of the patriarch, of unspecified name, being held for the sage's mother. As for Devahúti, she is represented as the daughter, not of Manu Syáyambhuva,—as is ordinarily declared,—but of Tṛiṇabindu. The original of these statements is expressed in the following words :

धर्मदत्त उवाच ।
जयश्च विजयश्चैव विष्णोर्द्वाःस्थौ मया श्रुतौ ।
किन्तु ताभ्यां पुरा चीर्णं यस्मात् तद्रूपधारिणौ ॥ १ ॥
गणावूचतुः ।
तृणबिन्दोस्तु कन्यायां देवहूत्यां पुरा द्विज ।
कर्दमस्य तु दस्यैव पुत्रौ द्वौ सम्बभूवतुः ॥ २ ॥
ज्येष्ठो जयः कनिष्ठोऽभूद् विजयश्चेति नामतः ।
अन्यस्यामभवत् पश्चात् कपिलो योगधर्मवित् ॥ ३ ॥

Padma-puráṇa, *Pátála-khaṇḍa*, 97th chapter.

In Colebrooke's *Miscellaneous Essays*, Vol. I., p. 230, Devadúti is, of course, a misprint for Devahúti. Yet Professor Lassen has adopted the former reading. *Indische Alterthumskunde*, Vol. I., p. 832.

* According to the *Vámana-puráṇa*, LVI., 69—73, Dharma and Hinsá had eight sons: Sanatkumára, Sanátana, Sanaka, Sanandana, Kapila, Voḍhu, Ásuri, and Panchas'ikha. The first four were versed in the Yoga; and the rest were proficients in the Sánkhya. The passage, as I have seen it, is evidently very corrupt. I give it without any suggestions of amendment:

धर्मस्य भार्या हिंसाख्या तस्यां पुत्रचतुष्टयम् ।
सम्प्राप्तं मुनिशार्दूल योगशास्त्रविचारकम् ॥
ज्येष्ठः सनत्कुमारोऽभूद् द्वितीयश्च सनातनः ।
तृतीयः सनको नाम चतुर्थश्च सनन्दनः ॥
साङ्ख्यवेत्तारमपरं कपिलं वोढुमासुरिम् ॥
दृष्ट्वा पञ्चशिखं श्रेष्ठं योगयुक्तं तपोनिधिम् ॥
तांस्तद्योगं न ते दद्युर्ज्यायांसोऽपि कनीयसाम् ।
मानमुख्य महायोगं कपिलादीनुपासतः ॥
सनत्कुमारश्चाऽभ्येत्य ब्रह्माणं कमलोद्भवम् ।

of the Agnis, or Fires.* Lastly, it is affirmed, that there have been two Kapilas: the first, an embodiment of Vishṇu; the

---

अगच्छद् योगविज्ञानं तमुवाच प्रजापतिः ।
ज्ञानयोगं न ते दद्युर्ज्यायांसोऽपि कनीयसाम् ॥

The first three of these stanzas are adduced in the *S'abda-kalpa-druma*, pp. 1831—32; where they are erroneously said to be from the fiftieth chapter of the *Vámana-puráṇa.*

* प्रकाशव्यागतिर्देवो यो बिभर्ति हुताशनम् ।
अकल्मषः कल्मषाणां कर्ता क्रोधाश्रितस्तु सः ॥
कपिलं परमर्षिं च यं प्राहुर्यतयः सदा ।
अग्निः स कपिलो नाम साङ्ख्ययोगप्रवर्तकः ॥

Mahábhárata, III., 14196—7.

The last line of these verses is cited by Vijnána, near the conclusion of his *Sánkhya-pravachana-bháshya.* But he rejects, with indignation, the idea, that Kapila is therein identified with Fire. It is simply meant, he says, that Kapila was endowed with the potency of fire; and he supports his interpretation by the aid of analogy, with some ingenuity. Of there having been two Kapilas, he will hear nothing.

In his version of it, the line he quotes is so phrased, as to give Kapila the authorship of the Sánkhya only, and not of the Yoga likewise:

अग्निः स कपिलो नाम साङ्ख्यशास्त्रप्रवर्तकः ।

Professor Wilson, writing of this text, of whose respectable origin he was uncertified, pronounces, touching the identity it authenticates, that "there does not appear to be any good authority for the notion," and adds, immediately afterwards: "*Kapila* is a synonyme of fire; as it is of a brown, dusky, or tawny, colour; and this may have given rise to the idea of Agni and the sage being the same." Oxford *Sánkhya-káriká*, p. 188. See, also, Colebrooke's *Miscellaneous Essays*, Vol. I., p. 230. But it seems just as likely, that the notion owed its origin to the fabled combustion, by Kapila, of the sons of Sagara. *Mahábhárata*, III., 8881. Also see the *Asiatic Researches*, Vol. III., pp. 349, 350; and Vol. VI., p. 478.

For Colonel Wilford's wild speculations, in which he makes Kapila one with Enoch, *vide ibid.*, Vol. VI., pp. 473-4.

other, the igneous principle in corporeal disguise.* It must

* See the reference to the *Sarvopakáriṇí*, in the foot-note at p. 8, *supra*.

S'ankara Ácharya, in the *S'áríraka-mímánsá-bháshya*, I., 2, 1, also declares for two Kapilas. Implicitly following the *Rámáyaṇa*, he considers the Ságaracide Kapila to be an incarnation of Vásudeva, or Vishṇu; but he denies the origination, or revival, by him, of the Sánkhya philosophy. It is in another Kapila, on whom he forbears to expatiate, that he recognizes its inventor. The *Bhágavata-puráṇa*, IX., 8, 13, insists, that this Kapila could not, with his benevolent nature, have slain the Sagaridæ intentionally. Yet it makes no doubt, that they were destroyed by fire issuing from the body of the incensed ascetic, independently of his volition.

S'ankara Ácharya, commenting on the word Kapila in the *S'wetás'watara-upanishad*, V., 2, proposes two interpretations of it. By one of them it is violently made to denote, as a lame synonyme, Hiraṇyagarbha. Otherwise, since primogeniture among created beings is found averred of both Kapila and Hiraṇyagarbha, they are, to save scriptural consistency, concluded to be one and the same. On the other interpretation, the person named in the Upaṇishad is Kapila of the Sánkhya, a partial incarnation of Vishṇu. For his character as such, some unnamed Puráṇa is adduced. S'ankara adds, that the other Kapila is celebrated in the *Muṇḍaka-upanishad*. This statement is, however, made inadvertently; since no mention of him occurs there. S'ankara probably quoted, after the ordinary reckless Indian fashion, from memory. Dr. Röer has somewhat misrepresented S'ankara, in making him cite suicidally the Puráṇa above referred to. S'ankara avowedly cites it, not to corroborate the first identification of Kapila, but to elucidate the second. Neither, in that quotation, is Kapila, "to praise him," "identified with Hiraṇyagarbha." See the *Bibliotheca Indica*, Vol. XV., p. 62.

It may be observed, generally, that, in conformity with Hindu usage, none but the predilective object of one's idolatry is glorified as a plenary incarnation.

Kapila, in the *Mahádeva-sahasra-náma-stotra*, *Mahábhárata*, XIII., 1211, is an epithet of S'iva, and expresses, as indicated by the context, "tawny."

be acknowledged, in sum, that we know nothing satisfactory concerning our old-world sage; the meagre notices of him that are producible being hopelessly involved in uncertainty, and inextricably embarrassed by fable. Yet it may be credited, with but little hesitation, that he was something more substantial than a myth;* and there is good ground for our receiving, as an historical fact, his alleged connexion with the Sánkhya.

In an inscription translated by Colebrooke, there occurs the word *kapilá*, which, he observes, "probably is fire, personified as a female goddess." [sic] *Miscellaneous Essays*, Vol. I., p. 300, last line; and p. 304, foot-note No. 21. It remains to be shown, that the word ever means fire. In that place it bears, undoubtedly, the sense of "dun cow;" from circumambulating which sort of creature great merit is supposed to be acquired. "'A red one:' *kapilá*. When applied to a cow, this term signifies one of the colour of lac-dye, with black tail and white hoofs." Colebrooke's *Two Treatises on the Hindu Law of Inheritance*, p. 131, second foot-note. For *kapilá*, in this acceptation, see the *Mahábhárata*, XIII., 2953, 3535, 3596, 3703-4, 3744, 3764; and, on the subject of circumambulating a cow, see the same poem, XIII., 3436 and 3794.

* Colebrooke comes to a different conclusion. "It may be questioned," he says, "whether Kapila be not altogether a mythological personage, to whom the true author of the doctrine, whoever he was, thought fit to ascribe it." *Miscellaneous Essays*, Vol. I., p. 231. But the *Mahábhárata*, despite its plentiful alloy of fiction, sufficiently attests, it should seem, the reality of the sage; and the *Sánkhya-pravachana* and *Tattwa-samása* may be pseudonymous, without vacating the existence of Kapila, or his character of Sánkhya proto-philosopher.

There is, I doubt not, much new matter about Kapila in Dr. Muir's *Sanskrit Texts;* but, to my regret, the work is not, at this moment, accessible to me.

In the *Padma-puráṇa*, latter section, *Gaurí-viváha-varṇana* subdivision of the *Kumára-sambhava* chapter, Kapila is said to have dwelt in the village of Indraprastha. Further particulars regarding this personage can, doubtless, be obtained, if the *Kapila-upapuráṇa*,

Among the ancients whose names are found in association with that of Kapila, are Ásuri, Panchas'ikha, Sanátana, and Sanandana. These five persons, with others, we have mytho-historical authority for classing as brothers. But accounts differ on the subject of their parentage. An option is allowed between regarding them as mind-born sons of Brahmá,* and as offspring, after the natural course, of Dharma and Hinsá.†

Ásuri, it is stated, had for teacher Kapila himself.‡ That he was an author, we have the evidence, such as it is, of a single couplet.§

---

which is named in the *Kúrma-puráṇa*, and elsewhere, be still extant. For the *Kapila-sanhitá*, a colloquy concerned with the sacred localities of Orissa, see Dr. Aufrecht's *Catalogus Cod. Manuscript. Sanscrit, &c.*, p. 77. At p. 26 of the Sanskrit Catalogue of the library of the Asiatic Society of Bengal, occurs the name of *Kápila-smṛiti*, or Legal Institute of Kapila. A work on naval astrology, attributed to Kapila, has been found in the Peninsula. *Mackenzie Collection*, Vol. I., p. 262. A treatise on the Yoga, called *Kapila-gítá*, has also fallen in my way. It professes to be extracted from the *Padma-puráṇa*.

* See the note at p. 14, *supra*.

† See the note at p. 17, *supra*.

‡ *Bhágavata-puráṇa*, I., 3, 11. Panchas'ikha *apud* Vyása: *Pátanjala-bháshya*, I., 25: आदिविद्वान् निर्माणचित्तमधिष्ठाय कारुण्याद् भगवान् परमर्षिरासुरये जिज्ञासमानाय तन्त्रं प्रोवाच। The commentators are unanimous in understanding, by *paramarshi*, or "great Ṛishi," Kapila.

Colebrooke—*Miscellaneous Essays*, Vol. I., p. 231,—speaks of this passage as being one of Panchas'ikha's *sútras*. But it is not so discriminated by Vyása, or by Vyása's commentators; though they name Panchas'ikha as its author. Colebrooke, it is clear, did not suspect, that reference was anywhere made to more than one work of Panchas'ikha.

§ विविक्तं दृक्परिणतौ बुद्धौ भोगोऽस्य कथ्यते।
प्रतिबिम्बोदयः स्वच्छे यथा चन्द्रमसोऽम्भसि॥

This I found in Cháritrasinha Gaṇi's scholia on the *Shaḍ-dars'ana-samuchchaya*.

Panchas'ikha is called a disciple of A'suri;* but he is also said to have been instructed by Kapila.† He is known, by scanty fragments, as an aphorist.‡ Of a second work of his we have indications,§ and, it may be, of a third. It is manifest,

---

* *Mahábhárata*, XII., 7890, 7895.

† And to have been fellow-student of Jaigíshavya. *Kúrma-puráṇa*, Prior Section, IX., 119. See, further, the reference to the *Kúrma-puráṇa* in the note at p. 15, *supra*.

If Colebrooke—*Miscellaneous Essays*, Vol. I., pp. 229, 230,—meant to intimate, that, in Gauḍapáda's commentary, Panchas'ikha is spoken of as Kapila's disciple, either directly, or through A'suri, he committed an oversight. That A'suri was Panchas'ikha's preceptor is declared in the seventieth *Káriká;* but on that couplet Gauḍapáda makes no remark.

‡ A single one of his aphorisms is given, as such, in Vyása's *Pátanjala-bháshya*, I., 4: एकमेव दर्शनं ख्यातिरेव दर्शनम्। Kshemánanda, in his notes on the *Tattwa-samása*, twice quotes this as a *sútra;* and Váchaspati Mis'ra, Vijnána Bhikshu, and Nágojí Bhaṭṭa, consent in assigning it to Panchas'ikha.

In Vyása's *Pátanjala-bháshya* we find, at II., 13: स्वल्पः सङ्करः सपरिहारः सप्रत्यवमर्षः कुशलस्य नाऽपकर्षायाऽलम्। कस्मात् कुशलं हि मे बहु-न्यदस्ति यत्राऽयमावापगतः स्वर्गेऽप्यपकर्षमल्पं करिष्यति। Of this passage,—which is uncharacterized, by Vyása, except as being by Panchas'ikha,—the *Sánkhya-tattwa-kaumudí* cites the words स्वल्पः सङ्करः सपरिहारः सप्रत्यवमर्षः। So does Náráyaṇa Tírtha, in his *Bhakti-chandriká*. Swapnes'wara, in his annotations on the *Kaumudí*, still dissecting, says, that the first three of these words form one aphorism, and the remaining word, another.

So much for Panchas'ikha's *sútras;* and it may be questioned whether any more samples of them are forthcoming, notwithstanding Colebrooke's assertion, that they "are frequently cited, and by modern authors on the *Sánkhya*." *Miscellaneous Essays*, Vol. I., p. 233.

§ This work is metrical; unless, indeed, the longer extracts, to be given after the ensuing couplets, belong, with one or more of them, to a treatise mixed of prose and verse.

that he wrote on the Sánkhya; and it is not impossible, that

आद्यस्तु मोक्षो ज्ञानेन द्वितीयो रागसङ्क्षयात्।
कृच्छ्रक्षयात् तृतीयस्तु व्याख्यातं मोक्षलक्षणम्॥

This couplet is quoted, by Vijnána Bhikshu, in his *Brahma-sútra-ṛiju-vyákhyá*, with the following introduction: त्रिविधं मोक्षं क्रमेणाऽऽह तत्त्वसमासाख्यभाष्ये पञ्चशिखाचार्यः। This is the best voucher we have for the opinion, that Panchas'ikha commented on the *Tattwa-samása*, of which the words त्रिविधो मोक्षः do really constitute a topic. This couplet is again quoted, partially, by Vijnána, in his *Yoga-várttika*, as well as in Bhávágaṇes'a's *Yogánus'ásana-sútra-vṛitti;* and in full, by Kshemánanda on the *Tattwa-samása*, in the *Sánkhya-krama-dípiká*, and by Bhávágaṇes'a in the *Tattwa-yáthárthya-dípana.* Its various readings, and those of the stanzas following, are not of sufficient importance to call for particularization.

Bhávágaṇes'a, in his *Yogánus'ásana-sútra-vṛitti*, refers the stanza just given, directly to Panchas'ikha; but, in his *Tattwa-yáthárthya-dípana*, he introduces those verses, and the three couplets subjoined, by expressions importing, that they were borrowed, not from, but through, Panchas'ikha.

पञ्चविंशतितत्त्वज्ञो यत्रकुत्राऽऽश्रमे स्थितः।
जटी मुण्डी शिखी वाऽपि मुच्यते नाऽत्र संशयः॥

प्राकृतेन तु बन्धेन तथा वैकारिकेण च।
दक्षिणाभिस्तृतीयेन बद्धोऽयं तु निगद्यते॥

तत्त्वानि यो वेदयते यथावद् गुणस्वरूपाण्यधिदैवतं च।
विमुक्तपाप्मा गतदोषसङ्घो गुणांस्तु भुङ्क्ते न गुणैः स युज्यते॥

Now, these three couplets, and that preceding them, the first and the third as acknowledged quotations, are also found in the *Sánkhya-krama-dípiká.* The last two are cited both there and in the *Sánkhya-sútra-vivaraṇa.* The first has been spoken of above; and the second is in Kshemánanda on the *Tattwa-samása*, in Cháritrasinha Gaṇi on the *Shaḍ-dars'ana-samuchchaya*, and is twice given in Gauḍapáda on the *Sánkhya-káriká.* It is, besides, observable, that Bhávágaṇes'a does not quote a syllable as derived through Panchas'ikha, that does not occur in the *Sánkhya-krama-dípiká.* There is, accordingly, a presumption, that Bhávágaṇes'a took the passages from that work, and under the impression, that it was by Panchas'ikha; and

he was likewise an expounder of the dogmas of Patanjali.

---

this suspicion is strengthened by the second exordial stanza of the *Tattwa-yátharthya-dípana*, where its author clearly enough claims to have consulted Panchas'ikha on the *Tattwa-samása*:

समाससूत्रमालम्ब्य व्याख्यां पञ्चशिखस्य च।
भावागणेशः कुरुते तत्त्वयाथार्थ्यदीपनम्॥

The attribution to Panchas'ikha of the *Sánkhya-krama-dípiká*, if ever actually maintained, would at once be invalidated by indicating the fact, that mention of Panchas'ikha is made, in the work itself, supposed free from interpolation; and in such a manner, namely, with the title of *áchárya*, as to differentiate him from its author.

The passages extracted below have, in every case, the guarantee of good authority for their being by Panchas'ikha. They are given, in the first instance, by Vyása, in his *Pátanjala-bháshya*, anonymously: but three of Vyása's commentators, Váchaspati Mis'ra, in the *Pátanjala-sútra-bháshya-vyákhyá*, Vijnána Bhikshu, in the *Yoga-várttika*, and Nágojí Bhatta, in the *Pátanjala-sútra-vritti-bháshya-chchháyá-vyákhyá*, testify, one, or all, to their authorship. As for the passage at II., 22, Váchaspati merely says, that it is by an *ágámin*, or authoritative sage: the two other scholiasts declare it to be by Panchas'ikha.

The first of the annexed passages is quoted and elucidated by Kshemánanda, in the *Nava-yoga-kallola*. A few words from the passage at II., 20, are brought forward in the concluding chapter of the *Sarva-dars'ana-sangraha.*

तमणुमात्रमात्मानमनुविद्याऽस्मीत्येवं तावत् सम्प्रजानीत इत्येषा द्वयी विशोका विषयवत्यस्मिता मात्रा च प्रवृत्तिर्ज्योतिष्मतीत्युच्यते यया योगिनश्चित्तं स्थितिपदं लभते। I., 36.

व्यक्तमव्यक्तं वा सत्त्वमात्मत्वेनाऽभिप्रतीत्य तस्य सम्पदमनुनन्दत्यात्मसम्पदं मन्वानस्तस्य व्यापदमनुशोचत्यात्मव्यापदं मन्वानः स सर्वोऽप्रतिबुद्ध इत्येषा चतुष्पदा भवत्यविद्या मूलमस्य क्लेशसन्तानस्य कर्माशयस्य च सविपाकस्य। II., 5.

बुद्धितः परं पुरुषमाकारशीलविद्यादिभिर्विभक्तमपश्यन् कुर्यात् तत्राऽऽत्मबुद्धिं मोहेन। II. 6.

तत्संयोगहेतुविवर्जनात् स्यादयमात्यन्तिको दुःखप्रतीकारः। कस्मात्। दुःखहेतोः परिहार्यस्य प्रतीकारदर्शनात्। तद् यथा पादतलस्य भेद्यता कण्टकस्य भेत्तृत्वं परिहारः कण्टकस्य पादानधिष्ठानं पादत्राणव्यवहितेन वाऽधिष्ठानम्। एतत् त्रयं यो वेद लोके स तत्र प्रतीकारमारभमाणो भेदजं दुःखं नाऽऽप्नोति। कस्मात्। त्रित्वोपलब्धिसामर्थ्यात्। II., 17.

Sanátana is reported to have busied himself with the Yoga; but none of his writings seem to have survived to the present day.*

Sanandana, at least in the acknowledgment of tradition, was a philosopher of high repute. Of his literary remains, if he left any, nothing, it is believed, has reached us.†

Except at sheer random, we can scarcely estimate the duration that divided Ís'warakṛishṇa from Kapila. The utmost that can, with any safety, be said of his time is, that he flourished before the ninth century. In the very abruptness with which he begins his compendium,‡ the manner of a compar-

---

अयं तु खलु त्रिषु गुणेषु कर्त्तृष्वकर्त्तरि च पुरुषे तुल्यातुल्यजातीये चतुर्थे तत्क्रियासाक्षिण्युपनीयमानान् सर्वभावानुपपन्नाननुपश्यन् दर्शनमन्यत् शङ्कते। II., 18.

अपरिणामिनी हि भोक्तृशक्तिरप्रतिसङ्क्रमा च परिणामिन्यर्थे प्रतिसङ्क्रान्तेव तद्वृत्तिमनुपतति। तस्याश्च प्राप्तचैतन्योपग्रहरूपाया बुद्धिवृत्तेरनुकारमात्रतया बुद्धिवृत्त्यविशिष्टा हि ज्ञानवृत्तिरित्याख्यायते। II., 20.

धर्मिणामनादिसंयोगाद् धर्ममात्राणामप्यनादिः संयोगः। II., 22.

रूपातिशया वृत्त्यतिशयाश्च परस्परेण विरुध्यन्ते सामान्यानि त्वतिशयैः सह प्रवर्त्तन्ते। तस्मादसङ्करः। यथा रागस्यैव क्वचित् समुदाचार इति न तदानीमन्यत्राऽभावः किन्तु केवलं सामान्येन समन्वागत इत्यस्ति तदा तत्र तस्य भावस्तथा गुणस्य। III., 13.

तुल्यदेशश्रवणानामेकश्रुतित्वं सर्वेषां भवति। III., 40.

Little can safely be conjectured with regard to the character of the work, or works, from which these sentences were selected by Vyása. They may be text; and they may be commentary. Probably they are Sáṅkhya; but, possibly, they pertain to the Yoga.

* Ráyamukuṭa, in his *Pada-chandriká*, cites from the *Yoga-s'ata-kákhyána* of a Sanátana; and Sundara Deva, in his *Haṭha-sanketa-chandriká*, a Yoga treatise, from the *Sanátana-siddhánta.*

† He is one of the two authorities referred to by name in the *Sánkhya-pravachana;* where he enjoys, uniquely, the honour of being called an *ácharya.* It may be, that this notice of him is in an aphorism retained from the original *Sánkhya-sútra.*

‡ Its opening stanza is translated as follows by Colebrooke, Professor Lassen, Dr. C. J. H. Windischmann, and M. Saint-Hilaire:

atively early age is plainly perceptible: he invokes no divinity,

---

"The inquiry is into the means of precluding the three sorts of pain: for pain is embarrassment. Nor is the inquiry superfluous, because obvious means of alleviation exist; for absolute and final relief is not thereby accomplished."

"E tergeminorum dolorum impetu (oritur) desiderium cognoscendae rationis qua ii depellantur. Quod (cognoscendi desiderium) licet in visibilibus rebus infructuose versetur, non est (infructuosum) propter absentiam absoluti et omni aevo superstitis (remedii)."

"Wegen des Zudrangs der Dreiheit von Leiden entsteht das Bestreben nach Erkenntniss eines diese (Leiden) verdrängenden (radicalen) Heilmittels. Sagt man: Dieses Bestreben sey unnüz, da ein sichtbares (Mittel der Abwehr) vorhanden sey, so ist dies falsch wegen des Nichtseyns eines vollständigen und dauernden (Mittels)."

"La philosophie consiste à guérir les trois espèces de douleurs. Si l'on prétend qu'il existe des moyens matériels de les guérir, et que, par conséquent, la philosophie est inutile, on se trompe; car il n'est pas un seul de ces moyens qui soit absolu ni définitif."

If the intended sense, in the first line, were "for pain is embarrassment," the formation of the sentence being considered, the Sanskrit should be दुःखत्रयस्याऽभिघातत्वात्. Dr. Windischmann—*Die Philosophie im Fortgang der Weltgeschichte*, pp. 1812, 1813,—concurs with Professor Lassen on the point here controverted, but afterwards copies Colebrooke almost literally. Váchaspati Mis'ra explains the beginning of the couplet to concern "the disadvantageous connexion of the intelligent power, *or soul*, with threefold pain resident in the internal organ:" दुःखत्रयेणाऽन्तःकरणवर्त्तिना प्रतिकूलतया चेतनाशक्तेरभिसम्बन्धोऽभिघातः। Professor Lassen's "impetus" is not at all "irreconcilable with the context," as Professor Wilson has pronounced it to be. For the rest, I quite agree with the former in preferring Váchaspati's तदपघातके to तदभिघातके. The *Káriká* will then, run thus:

दुःखत्रयाभिघाताज् जिज्ञासा तदपघातके हेतौ।
दृष्टे साऽपार्था चेन् नैकान्तात्यन्ततोऽभावात्॥

I would render it: "Because of the discomposure *that comes* from threefold pain, *there arises* a desire to learn the means of doing away therewith *effectually*. If *it be objected, that,* visible *means to this end*

and salutes no venerable preceptor, but enters at once upon his

---

being available, such *desire* is needless, I demur; for that *these means do* not, entirely and for ever, *work immunity from discomposure*."

Abhighāta signifies "impact," "blow," "shock," "agitation." *Apaghāta* has the sense of "averting," "debarring," "removal," "elimination." *Drishṭa*, "visible," is for "worldly," or "physical." Colebrooke puts "obvious."

The French interpretation of the preliminary *Káriká* is hardly an inspiration of profound scholarship. Yet a critique of it may not be amiss. In the first place, the relation of identity is never, as there assumed, expressed, in Sanskrit, by the fifth case. More strangely still, in manifest ignorance of the manner in which more than one set of Hindu aphorisms commences, M. Saint-Hilaire understands *jijnásá* to denote "philosophy;" herein silently adopting Professor Lassen's inference, based on the consideration of its etymology: *Gymnosophista*, p. 18. But the mere "ambition to know" would be too vague and indeterminate, by far, for the highest aspiration of the Hindu. Philosophy, with him, is a concretion, a definite *tattwa-jijnásá*, or "desire of apprehending first principles." It may be mentioned, parenthetically, that Professor Wilson has misread Gauḍapáda, where he explains जिज्ञासा by the equivalent desiderative विविदिषा; as this does not imply "by the wise," which would be विविदुषा,—or, rather, the plural; if, in fact, such an adjective as विविद्वस्, though not abnormal, be ever used.

Another error, on the part of M. Saint-Hilaire, and equally important with the one just disposed of, consists in the anachronism of representing I's'warakrishṇa as employing a style of phraseology which would reduce him to the last century, and even transport him to the fellowship of antichristian Parisians. With most people but Frenchmen, the contrast to revelation is reason alone. So it is with us; and the same is the case with the Bráhmans, whose word for "reason" is *yukti*, never *jijnásá*. No more than the Vedánta itself is the Sánkhya a school of naturalism. The Bauddhas, the Chárvákas, and a few other classes of Indian religionists, openly and unreservedly disown the warrant of the Veda; but, on the other hand, as Colebrooke has most justly observed, the Sánkhyas "endeavour to reconcile their

undertaking, without ceremony or circumlocution. Who he was,

---

doctrine to the text of the Indian scripture, and refer to passages which they interpret as countenancing their opinions. The *Mímánsá*, which professedly follows the *Veda* implicitly, is, therefore, applied in its controversy with these half-heretics, to the confutation of such misinterpretations. It refutes an erroneous construction, rather than a mistaken train of reasoning." Like the rest of the six great systems, the Sánkhya, it is true, imposes some share of its dogmas upon the Veda, and then claims to have extracted them from it: a course which has had its precise parallel in procedures connected with our own Holy Writ. Still, its free-handling is by no means overdone, if we judge by the Indian standard.

M. Saint-Hilaire, in the course of his remarks on the first *Káriká*, adduces the introductory sentence of those imputed to Kapila: "L'objet définitif de l'esprit de l'homme, c'est la cessation définitive de la triple douleur." On this, and the two aphorisms which succeed it, he says: "La traduction de ces trois Soûtras de Kapila nous montre fort nettement quel a été le travail de l'auteur de la Kârikâ. Il n'a rien changé à la pensée primitive, et il l'a suivie pas à pas: seulement il l'a rendue plus précise; il l'a même abrégée."**** Ainsi, dès le premier pas, la Kârikâ, comme les Soûtras, établit l'objet de la philosophie." This is very gratuitous. Where, in the first three aphorisms, do we see anything about *jijnásá*, M. Saint-Hilaire's hypothetical "philosophie"? The complete cessation of threefold pain is there enunciated to be the supreme purpose of the soul. On M. Saint-Hilaire's theory, that I's'warakṛishṇa adheres undeviatingly to the intent of the aphorist, "la philosophie," the contradistinguished from revelation, must have been substituted, by him, for "l'objet définitif de l'esprit de l'homme."

Proceeding to the second *Káriká*, we find the expression दृष्टवदानुश्रविकः, "the revealed mode is like the temporal one," as Colebrooke has it. Yet all revelation is not here contemplated. The commentators are of opinion, and rightly, that only the Vaidika ritual is animadverted upon. What is inculcated is, that a man should not restrict himself to sacrifice and like observances, the promised requital whereof is confined to the inferior bliss of Elysium, and stops short of ensuring a period to the grand evil of existence, metempsychosis.

and where he dwelt, are, however, questions that must, it seems, for ever go unanswered. One writer, to be sure, styles him disciple of Panchas'ikha;* and another will have it, that he and Kálidása were the same person:† but these statements though worthy of record, would require strong confirmation before they could challenge acceptance.

Those works which the Hindus style non-voluntary,—among which sacrifice is comprehended,—are, indeed, said to be attended with sin: nevertheless, whatever the sin of performing them, there would be greater sin in abstaining from them. Being prescribed, they must be done; and the consequences must be endured, and duly atoned for. The Sánkhya simply takes a flight beyond the legalistic Mímánsá: and so does the Vedánta; no more than which does the Sánkhya cut itself away from the Veda, or lay a ban upon the rites and ceremonies which it is thought to enjoin. In a word, the Sánkhya would only dissuade from content with a lower grade of future happiness. M. Saint-Hilaire's phrase of "reste de respect pour l'écriture sainte," used of a Sánkhya, proceeds, then, from misapprehension; and equally so does his remark on the first two *Kárikás*: "L'autorite de la raison n'a jamais été plus nettement affirmée; sa suprématie n'a jamais été plus hautement proclamée."

* Náráyaṇa Tírtha, in the *Tattwa-chandra*, so describes him, and gives him the title of Muni.

† Swapnes'wara says, in the *Kaumudí-prabhá*: ईश्वरकृष्णनाम्ना कालिदासेन कृताः कारिकाः। These words are continuous with the extract given in a foot-note to p. 8, *supra*. The only MSS. of the *Kaumudí-prabhá* that I have seen,—two in number,—are defective at the conclusion, where Swapnes'wara may, perhaps, have enlarged on the traditional identity which he reports.

Kavirája Yati, author of the *Sánkhya-tattwa-pradípa*, calls Ís'wara-kṛishṇa *sánkhya-múla-kára*, or "founder of the Sánkhya." This may have been intended as nothing more than a compliment. As such I have more than once heard the epithet applied, by the pandits, to the compiler of the *Sánkhya-káriká*.

Colebrooke, prior to the date of his elaborate and fruitful researches on Hindu philosophy, wrote as follows: "The text of the *Sánkhya*

The next writer that here calls for notice is one of foremost importance. Of all extant treatises on the system of Kapila, by much the most valuable are those of Vijnána Bhikshu. While he unfolds the doctrines of the Sánkhya with a completeness such as leaves little to be supplemented, he has the merit, in his capacity of expositor, of being as cautious as he is copious. If none of his countrymen have added to him, neither has any one of them ventured to arraign his accuracy,* still less, to disallow his ability.

---

philosophy, from which the sect of Buddha seems to have borrowed its doctrines, is not the work of Kapila himself, though vulgarly ascribed to him; but it purports to be composed by Ís'warakṛishṇa." *Miscellaneous Essays*, Vol. I., p. 103. Unquestionably, this sentence was penned while Colebrooke was as yet unacquainted with the so-called aphorisms of Kapila; and it must have escaped his eye, when he was recommitting his essays to the press.

* M. Saint-Hilaire, indeed has found fault with him; but the reader shall see how misapprehensively.

First of all, I subjoin the twenty-fifth *Káriká*, with Colebrooke's translation, and the censurer's:

सात्त्विकं एकादशकः प्रवर्तते वैकृतादहङ्कारात्।
भूतादेस्तन्मात्रः स तामसस्तैजसादुभयम्॥

"From consciousness, affected by goodness, proceeds the good elevenfold set: from it, as a dark origin of being, come elementary particles: both issue from that principle affected by foulness."

"L'ensemble des onze principes donés de bonté émane du moi quand il est modifié également par la bonté. Du moi considéré comme élément primitif viennent les éléments grossiers; il est alors obscur; et cette double émanation n'a lieu que par l'influence de l'activité."

Now, the expression "origin of being" is, in this place, all but nugatory: and Professor Wilson's assumption, that "origin of beings" is intended, does not at all mend the matter; since "beings," in the only plausible sense of which the word is here susceptible, that of "creatures," or "elemental creation,"—fifty-third *Káriká*,—are, out of the Puráṇas, produced from egoism only by the intermediate agency of the elementary particles.

His reputation as an author rests upon at least five works,

The mistake which Professor Wilson falls into, after his attempt to correct Colebrooke, can easily enough be accounted for. Gauḍapáda says: भूतानामादिर्भूतः । तमोबहुलस्तेनोक्तः स तामस इति । This the Professor translates thus: "The first element of the elements is darkness; therefore it is usually called *the dark.*" But the word here rendered by "first element" would, as masculine, mean "first being," if it were a substantive; "first element" requiring, not *ádibhútah,* but *ádibhútam.* Being, however, an adjective, it refers to *bhútádi,* the second factor of which it justifies etymologically. This reference should have been evident from the gender of *uktah*, *sa*, and *támasa;* and also from that of *bahulas*, which could never be an adverb. It is not propounded, that the elements originate from their like, from an element; and, while nothing is predicated of darkness, darkness is predicated as characterizing one of the varieties of egoism. The passage cited above will, therefore, admit of no other translation than such as this: "It, *origin of the elements*, is originant, *viz.*, of the elements: *it is* surcharged with darkness, *and* hence is called dark." To bear out Professor Wilson's English, the Sanskrit should have stood somewhat after this sort: भूतानामाद्यभूतं तमः । तेन बहुधोक्तं तत् तामसमिति ।

In giving the passage from Gauḍapáda, I have supplied it with punctuation, and the only punctuation that it will abide.

In the *Vishṇu-puráṇa*, at I, 12, 53, the term *bhútádi* "generative of the elements," epithetically employed in place of "dark egoism," is again rendered, by Professor Wilson, "first element." See his Translation, p. 93, line 12.

Professor Wilson, building on his oversight, indulges in the following comment, which may now be cancelled: "There is a remarkable expression in the *Bháshya*, which presents a notion familiar to all ancient cosmogonies. Gauḍapáda says, 'the first of the elements was darkness.' It is the first of the 'elements,' not the first of 'things;' for it was preceded by unevolved nature, and intellect, and it is itself a modified form of individuality. It therefore harmonizes perfectly well with the prevailing ideas in the ancient world, of the state of things anterior to elementary or visible creation, when 'chaos was, and night,' and when

all of them concerned with philosophy. Their titles, in the

Nullus adhuc mundo praebebat lumina Titan,
Nec nova crescendo reparabat cornua Phœbe.

In the influence of the quality of foulness, or passion,—for the word *rajas* has both senses,—may be suspected an affinity to the doctrine of an active principle, the moving mind, the *eros*, that set inert matter into motion, and produced created things." Oxford *Sánkhya-káriká*, p. 94.

Professor Lassen, who was the first to translate the whole of Is'warakrishṇa's treatise, has a right understanding of *bhútádi*. "Caterva undenum essentialis proficiscitur e sui sensu essentiali; rudimentalis ex (sui sensu) elementorum generatore; haec caliginosa est. Ex impetuoso (sui sensu) utralibet oritur creatio." Twenty-fifth *Káriká*, in *Gymnosophista*, p. 58.

Professor Wilson's remarks, incidentally bearing on the functions of *bhútádi*, at p. 164 of the Oxford *Sánkhya-káriká*, are unsubstantiated. The text on which those observations are founded is as follows: एवमभौतिकः सर्गो लिङ्गसर्गो भावसर्गो भूतसर्गो दैवमानुषतैर्यग्योना इत्येष प्रधानकृतः षोडशसर्गः। "Thus, non-elemental creation, rudimental creation, conditional and elemental creation, in beings of divine, mortal, brutal, and (immovable) origin, are the sixteen sorts of creation effected by nature." Instead of this, we should certainly read: "The non-elemental creation,—*i. e.*, the rudimental creation and the conditional creation,—and the elemental creation, *or the aggregate of* beings of divine, mortal, and brutal, origin, are the sixteen sorts of creation proceeding *mediately* from nature."

My MS. wants the word भूतसर्गो "elemental creation:" but its insertion, as an equivalent of the भौतिकः सर्गः of the fifty-third *Káriká*, is quite immaterial. Moreover, I have corrected a grammatical inadvertence.

The elemental creation has fourteen divisions; and the two branches of the non-elemental count, each, as unity. The sum of sixteen is thus completed. There is, then, no such successive correlation, in the above passage, as may have led the Professor to supply the word "immovable," and which induced him to make the following comment: "Apparently, each of the four classes of beings proceeds from

order, mainly, in which they were composed, here follow.

---

four modifications of nature; or, from the invisible principles, from the subtile rudiments, from the conditions or dispositions of intellect, and from the gross elements."

The evolution of the Sánkhya principles, as recited in the *Vishṇu-puráṇa*, is strangely misrepresented by the translator. A single specimen will suffice.

भूतादिस्तु विकुर्वाणः शब्दतन्मात्रिकं ततः ॥
ससर्ज शब्दतन्मात्रादाकाशं शब्दलक्षणम् ।
शब्दमात्रं तथाऽऽकाशं भूतादिः स समावृणोत् ॥

I., 2, 37-8.

"Elementary Egotism then becoming productive, as the rudiment of sound, produced from it Ether, of which sound is the characteristic, investing it with its rudiment of sound." P. 16.

The correct rendering is: "The element-engendering *egoism*, being modified, then produced the rudiment of sound; *and*, from the rudiment of sound, the ether, of which the characteristic is sound: *and* this element-engendering *egoism*, similarly *to agents in processes before mentioned*, invested the ether, which consists of sound."

Almost the entire page from which the passage above touched on is taken, is disfigured by the style of misapprehension just pointed out. In one place, in fact, in order to force the construction desired, the nominative singular *váyú*—euphonically required for *váyuh*—is made accusative. Saintly liberties vastly more licentious than this are often taken, in the Puráṇas; but there is, in this instance, no temptation whatever to do violence to Páṇini.

To return to M. Saint-Hilaire. Part of his comment on the twenty-fifth *Káriká* is thus expressed: "Or Vidjnâna comprend qu'il s'agit ici, non pas de l'ensemble des onze principes sortant du moi, mais du onzième principe, c'est-à-dire, du manas, du cœur, qui, dans toutes les classifications, figure régulièrement, comme on l'a vu, au onzième rang, parce qu'il est tout à la fois organe de perception et organe d'action. Il faudrait donc faire ici un changement considérable, et substituer le manas aux onze organes.

* * * * * * *

"Si l'on adopte l'explication de Vidjnâna, il faudrait traduire le vingt-cinquième sloka de la façon suivante: 'Le onzième principe doué

[. The *Brahma-sútra-ṛiju-vyákhyá,* sometimes called *Vijnánám-*

---

de bonté émane du moi quand le moi est modifié également par la bonté; du onzième principe, considéré comme élément primitif, viennent les éléments grossiers. Ce onzième principe est obscur; et tous deux, ce principe et le moi, n'agissent que sous l'influence de l'activité.'

"Mais on peut remarquer que cette explication est en contradiction formelle avec les slokas qui précèdent: d'abord, avec le sloka vingt-deuxième, qui fait sortir directement du moi les seize principes, et qui fait sortir en particulier les éléments grossiers des éléments subtils; et ensuite, avec le sloka vingt-quatrième, qui reproduit la même doctrine. Il faut ajouter que cette doctrine que nous retrouvons dans la Kârikâ vient de Kapila lui-même, comme le prouve le soûtra que nous avons cité. Nous devons donc nous en fier à l'explication de Gaoudapada plutôt qu'à celle de Vidjnâna. Dans le système sânkhya bien interprété, les cinq éléments grossiers viennent des cinq éléments subtils; et les cinq éléments subtils, avec les onze organes, viennent du moi. Ce n'est pas le manas, le cœur, qui produit les éléments grossiers, comme le croit Vidjnâna Bhikshou; et ce qui doit nous étonner encore davantage dans son erreur, c'est que, dans le soûtra immédiatement précédent, Kapila dit expressément, lecture deuxième, soûtra dix-septième: 'L'effet du moi, c'est l'ensemble des onze organes et des cinq éléments grossiers.' Quelque délicat qu'il soit de se prononcer dans des questions de ce genre, nous croyons pouvoir affirmer que Vidjnâna Bhikshou s'est trompé, et qu'il n'y a point à tenir compte de son opinion." *Premier Mémoire,* &c., pp. 100—102.

The critic, misled by Professor Wilson's "first element," translates *bhútádi* by "élément primitif." He also substitutes "éléments grossiers" for éléments subtils," as an evolution from his "élément primitif;" thus passing by the origin of the subtile elements, which, themselves directly derived from egoism, constitute the immediate source of the gross elements.

In order to adjust the twenty-fifth *Káriká* after Vijnána's conception of *manas,* M. Saint-Hilaire correctly premises, that this word, denoted by "the eleventh," must be substituted, in the couplet, for "eleven." But, professing to effect this substitution, while he once puts *manas* therefor, he puts it three times for "egoism." He also puts

egoism for "subtile elements," or, rather, "gross elements:" for he foists this blunder of his own, as well as his borrowed "primitive element," on the injured commentator. Vijnána was not the man to perpetrate such a solecism as the deducing any of the elements from mind. He expands the text of the *Sánkhya-pravachana*, II., 17, in these words: "The eleven organs, and the five subtile elements, *to-wit*, sound, &c., are the products of egoism:" एकादशेन्द्रियाणि शब्दादि-पञ्चतन्मात्रं चाऽहङ्कारस्य कार्यमित्यर्थः। How could this have escaped the critic's eye?

But Vijnána has clearly enough set forth his view of the twenty-fifth *Káriká ;* as M. Saint-Hilaire would have seen, had he only mastered, even with the aid of Professor Wilson,—a little closely scrutinized,—the scholiast's understanding of the eighteenth Aphorism of the second Book. After alleging *manas* to mean the eleventh organ, Vijnána explains "both" to refer to the intellectual organs and the organs of action: एकादशानां पूरणमेकादशकं मनः षोडशात्मगणमध्ये सात्त्विकम्। अतस्तद् वैकृतात् सात्त्विकाहङ्काराज् जायत इत्यर्थः। अतश्च राजसाहङ्काराद् दशेन्द्रियाणि तामसाहङ्काराच् च तन्मात्राणीत्यवगन्तव्यम्। * * * * * उभयं ज्ञानकर्मेन्द्रिये। The *Káriká* will, then, run thus: "The eleventh *organ*, consisting of goodness, originates from modified egoism. From *egoism, as* the source of the elements, *proceed* the elementary particles; *and* this *variety of egoism is* imbued with darkness. From *egoism* affected by activity, arise both *the intellectual organs and the organs of action.*"

Vijnána is, therefore, peculiar, as compared with some others, in deriving from pure egoism but a single educt, mind, instead of eleven, viz., mind and the ten organs of intellection and action: the latter being referred, by him, to the active species of egoism; which is held, on the adverse interpretation, to be, independently, inoperative, but yet an indispensable condition of energy on the part of the other two manifestations of the self-conscious principle. Whether *ekádas'akam*, in the aphorism, stands for "eleven," or for "eleventh," is altogether uncertain. Aniruddha takes it to be for the former. That Vijnána deals with the *Káriká* unjustifiably, in respect of *ubhayam*, is not to be gainsaid. At the same time, the Aphorisms stand uncommitted to the doctrine clearly implied thereby. We here have an addition,

II. The *Sánkhya-pravachana-bháshya*, or *Sánkhyá-bháshya*; a commentary already spoken of. III. The *Pátanjala-bháshya-várttika*, or *Yoga-várttika*; annotating Vyása's commentary

---

in the *Káriká*s, which ill comports with the theory, that they were derived, by abridgement, or otherwise, from the *Sánkhya-pravachana* as we now have it.

The productiveness of active egoism is the doctrine of the Puráṇas. For instance:

भूततन्मात्रसर्गोऽयमहङ्कारात् तु तामसात्।
तैजसानीन्द्रियाण्याहुर्देवा वैकारिका दश॥
एकादशं मनश्चात्र देवा वैकारिकाः स्मृताः।

Vishṇu-puráṇa, I., 1, 46-7.

"This is the elemental creation, proceeding from the principle of egotism affected by the property of darkness. The organs of sense are said to be the passionate products of the same principle, affected by foulness; and the ten divinities proceed from egotism affected by the principle of goodness; as does mind, which is the eleventh." Professor Wilson's Translation, pp. 17, 18.

In a foot-note to p. 16, the Professor repeats Gauḍapáda's account of the three sorts of egoism, but without directing attention to its contradiction of his text.

For a passage to the same effect with the verses given above, see the *Bhágavata-puráṇa*, III., 5, 29 seqq.: also III., 26, 27 seqq. The first of these two passages is cited by Vijnána on II., 18, of the *Sánkhya-pravachana*. Víraràghava, in his commentary, the *Bhágavata-chandriká*, wrests the word *taijasát*, in the fourth verse, into congruity with the dogmas of I's'warakṛishṇa and his school, by explaining it to denote "with the aid of passional *egotism*."

Add: वैकारिकादहङ्कारात सर्गो वैकारिकोऽभवत्।
तैजसानीन्द्रियाणि स्युर्देवा वैकारिका दश॥
एकादशं मनस्तत्र स्वगुणेनोभयात्मकम्।
भूततन्मात्रसर्गोऽयं भूतादेरभवन् प्रजाः॥

This is from the *Kúrma-puráṇa*, Prior Section, IV. It will be found, probably quoted from memory, in the *Sánkhya-sára*, p. 17.

It were easy to enlarge on the peculiarities of these passages, and to point out many more cases of misapprehension in M. Saint-Hilaire's observations on the twenty-fifth *Káriká*.

on the Aphorisms of Patanjali. IV. The *Sánkhya-sára*, which awaits description. V. The *Yoga-sára-sangraha*, or *Jnána-pradípa*; a succinct exposition of the Yoga. Each of these works, from the last upwards, cites all that, as here disposed, precede it. But the *Sánkhya-bháshya* and the *Yoga-várttika* quote each other. Their author appears, accordingly, to have been engaged with both at the same time; unless he, or some one else, interpolated one or the other.

In all probability, Vijnána lived in the sixteenth or seventeenth century.* There is some slight ground, however, for carrying him back still further.† His nationality is unknown; and so is his civil appellation even: for Vijnána Bhikshu‡ is,

* According to an anecdote which I have heard from several pandits, Nágojí Bhaṭṭa, the epitomator of Vijnána's *Sánkhya-bháshya*, synchronized with Jayasinha, Rájá of Jaypur. The time of that prince is fixed by the fact, that, under him the *Jayasinha-kalpadruma*, by Ratnákara Bhaṭṭa, son of Deva Bhaṭṭa, was composed in the Samvat year 1770, or A. D. 1713. So much for oral tradition.

† In the *Prayoga-ratna*, a work on the sixteen sacraments, by Náráyaṇa Bhaṭṭa, son of Rámes'wara Bhaṭṭa, its author says, that he was assisted, in preparing it, by Ananta Díkshita, son of Vis'wanátha Díkshita. The father of one of Vijnána's disciples, Bhávágaṇes'a Díkshita, was Bhávávis'wanátha Díkshita; and, if the latter was one with Vis'wanátha Díkshita, and if Bhávágaṇes'a Díkshita was brother of Ananta Díkshita, we are enabled to form a pretty correct estimate as to the time of Vijnána Bhikshu. For Náráyaṇa Bhaṭṭa's youngest brother's second son, Raghunátha Bhaṭṭa, dates his *Kála-tattwa-vivechana* in Samvat 1677, or A. D. 1620. Vijnána may be placed fifty or sixty years earlier.

In the prefatory verses of Vijnána's *Pátanjala-bháshya-várttika*, according to one of the many MSS. of it which I have examined, reference is made to one Bhavadeva, as an authority on the Yoga. Bhavadeva Mis'ra, of Patna, author of the *Pátanjalíyábhinava-bháshya*, a commentary on the *Yoga-sútra*, seems to be intended. But of his age I know nothing.

‡ Or Vijnána Yati, as he is called just as often.

without question, the style of a devotee. Literature has preserved to us the names of three of his disciples :* Bhávágaṇes'a Díkshita,† Prasádamádhava Yogin,‡ and Divyasinha Mis'ra.§

The ignorance of our pandits very ordinarily confounds him with Vijnánes'wara, or Vijnána Yogin, author of the *Mitákshará*, the celebrated commentary on the *Yájnavalkya-smṛiti*. But there is no evidence whatever that they are identical. Vijnánes'wara, who bore the title of Bhaṭṭáraka, was son of Padmanábha Bhaṭṭa, of the stock of Bharadwája. His preceptor was Vis'warúpa A'chárya, likewise a scholiast of Yájnavalkya. Vis'warúpa A'chárya, it is said, was the same person as Sures'wara A'chárya, civilly called Maṇḍana Mis'ra; a disciple of S'ankara A'chárya.

* M. Saint-Hilaire says : "Un maître n'a généralement qu'un disciple; un gorou n'a qu'un brahmatchâri." *Premier Mémoire, &c.*, p. 7. Again : "La science, ainsi que j'ai eu occasion de le dire au début de ce mémoire, se transmet, dans l'Inde, habituellement d'un seul maître à un seul disciple." *Ibid.*, p. 254. This is news in India. Such cases no longer exist; and they must always have been exceptional.

† I have seen a MS., without date, of the *Tantra-chúḍamaṇi*, or *Dharma-mímánsá-sangraha*, an elementary Mímánsá disquisition, by Kṛishṇadeva, son of Ráma A'chárya, which professes to be in the hand-writing of that person. I incline to consider the age of the MS. to be, at the very least, a couple of centuries.

‡ Author of the *S'áríra-káriká-bháshya*, or *Kárikártha-vinis'chaya*, a dissertation on the following enigmatical couplet, which its elucidator claims to take from the *Mahábhárata :*

एकया द्वे विनिश्चित्य त्रींश्चतुर्भिर्वशीकुरु ।
पञ्च जित्वा विदित्वा षट् सप्त हित्वा सुखी भव ॥

The dissertation is in four sections; one being allotted to each quarter of the distich.

§ Divyasinha Mis'ra has written a commentary, by name *S'árírakáriká-bháshya-várttika*, on the work mentioned in the last note. He styles himself fellow-student of Prasádamáḍhava Yogin, under Vijnána Bhikshu; and he eulogizes Prasádamádhava as the most eminent of their master's disciples.

✓The following is as complete a list as I am at present able to draw up, of works treating exclusively of the Sánkhya.

I. The *Sánkhya-káriká*,* by I's'warakrishṇa. Commentaries on it are:

A. The *Sánkhya-káriká-bháshya*, by Gauḍapáda, supposed to be one with the preceptor of Govinda, of whom S'ankara A'chárya was disciple.†

---

* I return to this work for a moment. Coupling it with th *Sánkhya-pravachana*, Colebrooke says, that both "may be considered to be genuine and authoritative expositions of the doctrine; and, the more especially, as they do not, upon any material point, appear to disagree." *Miscellaneous Essays*, Vol. I., p. 234.

On the subject of I's'wara, the *Sánkhya-pravachana* asserts, that there is no proof of his existence. May it not be, that I's'warakrishṇa, since he avoids any such declaration, thought differently? Possibly he would have denied, that the Sánkhya, as he held it, even implicitly rejects I's'wara.

The original Sanskrit of the *Sánkhya-káriká*, unaccompanied by any commentary, has been published by Professor Lassen: also, in Roman characters, by M. G. Pauthier. These verses have been translated into Latin, by Professor Lassen; into German, by Dr. C. J. H. Windischmann; into English, by Colebrooke; and into French, by MM. G. Pauthier and Barthélemy Saint-Hilaire.

† See Colebrooke's *Miscellaneous Essays*, Vol. I., p. 233. S'ankara lived at "the close of the eighth, or beginning of the ninth, century." Id., *ibid.*, Vol. I., p. 332. Dr. F. H. H. Windischmann thinks, that he died not long before the year 750. *Sancara, sive de Theologumenis Vedanticorum*, p. 42.

The notion, that Gauḍapáda was pupil of S'uka, the son of Vyása, is generally received by the Bráhmans. See, for this association, Colebrooke's reference to the *S'ankara-digvijaya*: *Miscellaneous Essays*, Vol. I., p. 104.

Gangádhara Saraswatí, author of the *Dattátreya-charitra*, a metrical composition in the Maráthí language, deduces his own discipular descent, through S'uka and Gauḍapáda, from S'iva, as follows: S'ankara, Vishṇu, Brahmá, Vasishṭha, S'akti, Parás'ara, Vyása, S'uka,

B. The *Sánkhya-tattwa-kaumudí*, or *Sánkhya-kaumudí*, by Váchaspati Mis'ra, pupil of Mártaṇḍatilaka Swámin.* It has been annotated in

a. The *Tattwa-kaumudí-vyákhyá*, by Bhárati Yaṭi, pupil of Bodha Áraṇya Yati.

Gauḍapáda Áchárya, Govinda Áchárya, S'ankara Áchárya, Vis'warúpa, Bodha Giri, Jnána Giri, Sinhála Giri, I's'wara Tírtha, Nṛisinha Tírtha, Vidyá Tírtha, S'iva Tírtha, Bhárati Tírtha, Vidyá Áraṇya, S'rípáda, Vidyá Tírtha, Malaya Ánanda, Deva Tírtha, Vṛinda Saraswatí, Yádavendra Saraswatí, Kṛishṇa Saraswatí, Nṛisinha Saraswatí, and Gángádhara Saraswatí. Gangádhara had seven fellow-students, all bearing the title of Saraswatí : Bála, Kṛishna, Upendra, Mádhava, Sadánanda, Jnánajyoti, and Siddhendra.

The *Mitákshará*, a commentary on the *Brahma-sútra*, by Annam Bhaṭṭa, son of Tirumala, contains a list, identical, down to S'ankara Áchárya, with the foregoing; except that Vasishṭha is preceded by Brahma and Brahmá.

Gauḍapáda, it appears credible, belonged to the very precinct of the age of fable.

Gauḍapáda's scholia on the *Sánkhya-káriká*, including the memorial verses, were published, by Professor Wilson, at Oxford, in 1837. Prefixed to the originals is the Professor's translation of the scholia, accompanying Colebrooke's version of the text.

* The *Sánkhya-kaumudí* was published in Calcutta, in the *Samvat* year 1905, or A. D. 1848 : pp. 49, small 8vo.

Colebrooke—*Miscellaneous Essays*, Vol. I., p. 233,—seems to be of opinion, that the title of *Tattwa-kaumudí* is applied to Váchaspati's work only by comparatively recent abbreviation. But the concluding distich of the book itself, if not spurious, contains the shorter form. It also occurs in the list of Váchaspati's works, as detailed at the end of his *Bhámatí-nibandha;* and in Mádhava Áchárya's *Sarva-dars'ana-sangraha.*

Váchaspati's exact age has not yet been discovered. But he is mentioned, as are Udayana and Pras'astapáda, in the *Nyáya-sáravichára* of Bhaṭṭa Rághava, which was written in the *S'aka* year 1174, or A. D. 1252; and he quotes from Bhoja, who was reigning in A. D. 1042.

b. The *Tattwárnava*, or *Tattwámrita-prakás'iní*, by Rághava Ánanda Saraswatí, disciple of Adwaya Ánanda, disciple of Vis'wes'wara.

c. The *Tattwa-chandra*,* by Náráyana Tírtha, who studied under Vásudeva Tírtha and Rámagovinda Tírtha.

d. The *Kaumudí-prabhá*, by Swapnes'wara, son of Váhinís'a.

e. The *Sánkhya-tattwa-vilása*, *Sánkhya-vritti-prakás'a*, or *Sánkhyártha-sankhyáyikq*, by Raghunátha Tarkavágís'a Bhattácharya, son of S'ivaráma Chakravartin, son of Chandravandya, son of Kás'ínátha, son of Balabhadra, son of Sarvánanda Mis'ra. This is little more than a jejune epitome of the *Sánkhya-kaumudí*, with a preface briefly explaining the *Tattwa-samása*, which it repeats.

f. The *Sánkhya-tattwa-vibhákara*.†

C. The *Sánkhya-chandriká*, by Náráyana Tírtha.

D. The *Sánkhya-kaumudí*, by Rámakrishna Bhattácharya, who is said to borrow freely from the author of the work last named.‡

II. The *Tattwa-samása*,§ expositions of which are:

* Of this work I have seen only a fragment of the beginning, going over Váchaspati's elucidation of the first eight *Káriká's*.

Two couplets, which appear in the *Sánkhya-pravachana-bháshya* as if by its author, are cited by Náráyana. He may, then, have come after Vijnána Bhikshu.

† This work I know only from the first volume of Dr. Albrecht Weber's *Die Handschriften-Verzeichnisse der Koniglichen Bibliothek*. Berlin: 1853, p. 638. Dr. Weber is in doubt whether its author's name be, or be not, Vans'ídhara.

‡ See Colebrooke's *Miscellaneous Essays*, Vol. I., p. 234. Rámakrishna's work I have not seen. Professor Lassen—*Gymnosophista*: Pref. p. ix.,—makes it possible, that it bears the second title of *Sánkhya-sára*. Prof. Wilson leaves this point undiscussed. Oxford *Sánkhya-káriká*, Preface, p. vii.

§ Except for its having elicited comments that lay under contribution philosophical sources presumed to be no longer forthcom-

ing, the *Tattwa-samása* is of slight importance. It is a mere index to the topics of the Sánkhya.

The articles that make it up are variously reckoned by different authorities. The *Sarvopakárini* counts but twenty-two; as follows:.

अष्टौ प्रकृतयः ॥ १ ॥ षोडश विकाराः ॥ २ ॥ पुरुषः ॥ ३ ॥ त्रैगुण्यसञ्चरः ॥ ४ ॥ प्रतिसञ्चरः ॥ ५ ॥ अध्यात्मम् ॥ ६ अधिभूतम् ॥ ७ ॥ अधिदैवम् ॥ ८ ॥ पञ्चाभिबुद्धयः ॥ ९ ॥ पञ्च कर्मयोनयः ॥ १० ॥ पञ्च वायवः ॥ ११ ॥ पञ्च कर्मात्मानः ॥ १२ ॥ पञ्चपर्वाविद्या ॥ १३ ॥ अष्टाविंशतिधाशक्तिः ॥ १४ ॥ नवधा तुष्टिः ॥ १५ ॥ अष्टधा सिद्धिः ॥ १६ ॥ दश मूलिकार्थाः ॥ १७ ॥ अनुग्रहसर्गः ॥ १८ ॥ चतुर्दशविधो भूतसर्गः ॥ १९ ॥ त्रिविधो बन्धः ॥ २० ॥ त्रिविधो मोक्षः ॥ २१ ॥ त्रिविधं प्रमाणम् ॥ २२ ॥ एतद् याथातथ्यम्। एतत् सम्यग् ज्ञात्वा कृतकृत्यः स्यान् न पुनस्त्रिविधेन दुःखेनाऽभिभूयते।

The topic *traigunya-sanchara* is given as two, in all the other commentaries. It is only by this bisection, that the *Sánkhya-sútra-vivaranu* differs from the *Sarvopakárini;* and thus exhibits twenty-three so-called *sútras.*

The *Sánkhya-krama-dípiká* recites, at its commencement, twenty-five topics, but clearly by error; as it reduces them to twenty-four, by foregoing all explication of the words *trividho dhátu-sargah*, which occur after the topic given above as the nineteenth. The MS. from which Dr. J. R. Ballantyne printed the work in question, seems to be peculiar in reading *trividho dhátu-sansargah.* In the preface to the *Sánkhya-tattwa-vilása*, where the *Tattwa-samása* is quoted, as if from the *Sánkhya-krama-dípiká*, and briefly elucidated, the expression *trividho dhátu-sargah* is explained by the words *váta-pitta-kapha-bhedát trividhah*, as intending the assemblage of wind, choler, and phlegm.

The *Sánkhya-krama-dípiká* gives after No. 22 as above, the words *trividham duhkham*, as a topic.

The reading of the *Tattwa-yáthárthya-dípana* corresponds with that of the *Sánkhya-krama-dípiká*, barring its rejection of *trividho*, &c., and its considering the words *etad yáthátathyam* as a topic; thus actually giving twenty-five as the total.

Kshemánanda, in his annotations on the *Tattwa-samása*, states, that it contains twenty-five topics: but he enumerates only twenty-four; his text being, as far as the words *etad yáthátathyam*, identical with that of the *Tattwa-yáthárthya-dípana.*

B. The *Sánkhya-sútra-vivaraṇa*, also by an anonymous author.

The eighth topic is read, in the *Sánkhya-sútra-vivaraṇa*, *adhidaivam cha ;* and *adhidaivatam cha*, in the *Sánkhya-krama-dípiká*, in the *Tattwa-yáthárthya-dípana*, and in Kshemánanda on the *Tattwa-samása*. The *Sarvopakáriṇí*, in its seventeenth topic, is unique in preferring *das'a* to *das'adhá*.

The *Tattwa-samása* is generally found appended to Vedánti Mahádeva's *Sánkhya-vṛitti-sára*, and according to the reading of the *Sarvopakáriṇí*. Mahádeva, however, perhaps for the sake of shortness, omits the two sentences by which the topics are usually followed.

Of the *Sánkhya-krama-dípiká* I have collated five MSS.

Another classification of the Sánkhya topics, which computes them at sixty, is propounded in the commentaries on the *Tattwa-samása*, and in the *Rája-várttika* as quoted in the *Sánkhya-kaumudí* and *Sarvopakáriṇí*. The passage from the *Rája-várttika* runs as follows:

प्रधानास्तित्वमेकत्वमर्थवत्त्वमथान्यता।
पारार्थ्यं च तथानैक्यं वियोगो योग एव च॥
शेषवृत्तिरकर्तृत्वं मौलिकार्थाः स्मृता दश।
विपर्ययः पञ्चविधस्तथोक्ता नव तुष्टयः॥
करणानामसामर्थ्यमष्टाविंशतिधा मतम्।
इति षष्टिः पदार्थानामष्टाभिः सह सिद्धिभिः॥

Professor Wilson—Oxford *Sánkhya-káriká*, pp. 191-2—completes, in some sort, the set of ten "radicals" here included; but only by copying Váchaspati where he supplements the text, and by misunderstanding him there and elsewhere. Váchaspati connects *astitwa* with both *purusha* and *prakṛiti ;* and yet in order to make but one category of the whole, Professor Wilson makes two: "existence of soul" and "existence of nature." Again, Váchaspati explains *s'esha-vṛitti*, by *sthiti*, which he refers to *sthúla* and *súkshma*. Professor Wilson, dividing, as before, gives two categories, "duration of subtile" and "that of gross." *Viyoga* and *yoga* are left, by Váchaspati, unexplained, as being too plain to demand elucidation. Prof. Wilson throws them out altogether.

In an anonymous marginal note to one of my MSS. of the *Sánkhya-káriká*, I have found the verses given above from the *Rája-*

C. The *Sánkhya-krama-dípiká*, *Sánkhyálankára*, or *Sánkhya-sútra-prakshepiká*;* likewise of unknown paternity.

D. The *Tattwa-yáthárthya-dípana*, by Bhávágaṇes'a Díkshita, son of Bhávávis'wanátha Díkshita, and pupil of Vijnána Bhikshu.

E. An unnamed volume of annotations, by Kshemánanda Díkshita,† son of Raghunandana Díkshita.

III. The *Sánkhya-pravachana*, on which but two regular commentaries have been ascertained as now extant:

A. The *Aniruddha-vṛitti*, by Aniruddha.‡

---

várttika, with the following stanza in place of their first couplet and a half:

पुरुषः प्रकृतिर्बुद्धिरहङ्कारो गुणास्त्रयः ।
तन्मात्रमिन्द्रियं भूतं मौलिकार्थाः स्मृता दश ॥

The commentaries on the *Tattwa-samása* cite the ensuing couplet for an enumeration of the ten radicals:

अस्तित्वमेकत्वमथार्थवत्त्वं पारार्थ्यमन्यत्वमकर्तृता च ।
योगो वियोगो बहवः पुमांसः स्थितिः शरीरस्य च शेषवृत्तिः ॥

The term *astitwa*, here used, is explained, by the other commentators, as it is by Váchaspati. *Vis'esha-vṛittih* is, in some MSS., substituted for *cha s'esha-vṛittih*. Its import is represented as above. See, regarding it, the sixty-seventh *Káriká* of Ís'warakṛishṇa.

* This work was published and translated by Dr. J. R. Ballantyne, in 1850. Its titles were, at that time, unascertained.

Dr. Röer—*Journal of the Asiatic Society of Bengal*, for 1851, p. 405,—states, that the author of the *Sánkhya-tattwa-vilása* imputes this work to Ásuri; but he contests the credibility of the attribution, on the showing of the commentary itself. It does not positively appear, however, that the author of the *Sánkhya-tattwa-vilása* is speaking of the *Sánkhya-krama-dípiká*.

† The only copy I have inspected of Kshemánanda's notes on the *Tattwa-samása*, is imperfect in its latter half.

‡ Vijnána Bhikshu refers to him; and he is named in Rághava Ánanda's *Tattwárṇava*.

a. The *Sánkhya-vritti-sára*, by Mahádeva Saraswatí,* more commonly called Vedánti Mahádeva, disciple of Swayamprakás'a Tírtha, is an abridgment of Aniruddha, but contains many original remarks by the epitomist.

B. The *Sánkhya-pravachana-bháshya* or *Sánkhya-bháshya*, by Vijnána Bhikshu.†

---

* The *Gírvána-pada-manjarí* by Varadarája Bhaṭṭa, takes notice of a gloss on a *Sánkhya-bháshya.* In the opening couplets to many copies of the *Laghu-kaumudí*,—which was written in *Samvat* 1715, or A. D. 1658,—Varadarája is called pupil of Bhaṭṭojí Díkshita, and, as such, preceded Náges'a Bhaṭṭa by two generations. See Colebrooke's *Miscellaneous Essays*, Vol. II., pp. 12, 13. If, then, it be not Mahádeva's epitome which Varadarája intends, he probably refers to some work now lost.

† It was published by the editor of this volume, in 1854-1856, and forms Nos. 94, 97, and 141 of the *Bibliotheca Indica.* The oldest MS. used for it was dated in *Samvat* 1711, or A. D. 1654.

Dr. J. R. Ballantyne, in 1852-1856, published the *Sánkhya-pravachana*, with portions of commentary, and an English translation of both, in three volumes. As, in the last two, he has simply reprinted the Sanskrit as edited by me, some acknowledgment of obligation would not, perhaps, have been more than my due.

The first edition of the *Sánkhya-pravachana-bháshya* bears the imprint of Serampore, 1821 : 8vo. pp. 220. This seems to be the publication announced as having been projected by "Mr. Carey and his assistants," under the auspices of the Council of Fort William, and the Asiatic Society of Bengal. See Captain Roebuck's *Annals of the College of Fort William*, p. 157. The faults of that impression need not now be made the subject of particularization. The editors of the volume had the advantage of a manuscript, or manuscripts, much superior to the use they made of their appliances.

The *Sánkhya-pravachana* contains 526 aphorisms, that is to say, in the six lectures, 164, 47, 84, 32, 129, and 70, respectively. As for this enumeration, even if it had not the support, by express declaration, of annotators, yet the tenor of their scholia would, n general, authorize it with sufficient distinctness. But it is expressly

a. The *Laghu-sán hya-sútra-vṛitti*, or *Laghu-sánkhya-vṛitti*, by Nágojí Bhaṭṭa, or Náges'a Bhaṭṭa Upádhyáya, is an abstract of the last.

---

supported, by notation, in all the copies of the pure text that I have consulted, and in most of the MSS. of Vijnána's commentary, and of Nágojí Bhaṭṭa's abstract of it, that I have collated. Anirudha, and his epitomist Mahádeva, of whose works such MSS. as I have examined likewise have the aphorisms numbered, concur, essentially, in the forementioned distribution and aggregate. The only difference which they discover consists in halving the 121st aphorism of Lecture V.; thus bringing out 527 as the sum total.

M. Saint-Hilaire—*Premier Mémoire sur le Sânkhya*, p. 6,—computes the Sánkhya aphorisms at 479; or 156, 46, 76, 30, 122, and 69. This came from his trusting, with a confidence not altogether scholarlike, the uncritical Serampore volume, which, with other faults, frequently gives text as commentary, and sometimes gives commentary as text. The consequence, to his essay, of neglecting due circumspection and research, is sufficiently disadvantageous. I add a couple of specimens.

Commenting on the fifty-fourth *Káriká*, M. Saint-Hilaire writes:

"Lecture 3, soûtra 44 [48]: 'En haut, il y a prédominance de la bonté.'

"Kapila ne va pas plus loin; et après avoir indiqué, comme on l'a vu, l'existence des trois mondes en n' indiquant que le monde des dieux où règne la bonté, il ne dit point quelle qualité prédomine dans les mondes qui viennent après celui-là. Il est probable que la Kârikâ, en faisant prédominer l'obscurité dans le monde inférieur, et le mal dans le monde du milieu, se conforme à une tradition dès longtemps reçue; mais, dans les axiomes du maître, ce complément à peu près indispensable de sa pensée n' apparaît pas, et il n'en a rien exprimé, pas même par une de ces réticences qui lui sont si habituelles. Il faut ajouter que le commentateur des Soûtras, Vidjnâna Bhikshou, ne s'est pas arrêté d'avantage à la doctrine que nous retrouvons dans la Kârikâ, et qu'à la suite de Kapila il a omis de parler des deux autres mondes, placés au-dessous du monde supérieur. Il se borne à dire que par 'en haut' Kapila comprend le monde qui est au-dessus de la terre habitée par les mortels." *Premier Mémoire*, &c., pp. 213, 214.

C. The *Sánkhya-taranga*, by Vis'wes'waradatta Mis'ra, or Deva Tírtha Swámin, but who was more generally known as

---

The restoration of III., 49 and 50, which, with the explanations of them, do not appear in the Serampore impression of Vijnána, at once accounts for several items of the fifty-fourth *Káriká*, and completely frustrates the criticism just quoted.

Again : "Colebrooke a fait remarquer (*Essays*, tom. I., page 232) que les Soûtras attribués à Kapila mentionnaient le nom de Pantchasikha. Le fait est exact, et Colebrooke en tirait cette double conséquence : d'abord, que les Soûtras n'étaient pas de Kapila lui-même, car il n'aurait pas cité le nom de son disciple ; et, en second lieu, qu' il y avait pour le Sânkhya des autorités antérieures aux Soûtras, puisqu'ils invoquaient eux-mêmes le témoignage d'un maître plus ancien qu' eux. J' admets les deux conséquences signalées par Colebrooke. Mais il aurait dû ajouter que la citation rapportée par lui se trouve dans l'avant-dernier soûtra de tout le système. (Lecture 6, soûtra 68). A cette place, les interpolations ont été plus faciles certainement que dans le corps même de l'exposition, et il est fort possible qu'une main étrangère ait glissé celle-ci à la fin de l'ouvrage. Cette simple indication du nom de Pantchasikha ne nous apprend d'ailleurs absolument rien sur la vie de ce personnage ; elle ne fait que consacrer le souvenir d'une de ses doctrines." *Premier Mémoire*, &c., pp. 253, 254.

Now, in the first place, the suggestion broached by M. Saint-Hilaire, that VI., 68, as being the penultimate aphorism of the *Sánkhya-pravachana*, may, not improbably, be an interpolation, is weakened by the fact, that it is followed by two aphorisms instead of one ; and his objection now lies, on his line of argument, more directly against the text commemorating Sanandana,—VI., 69,—which, in his reading of Vijnána, is consigned to the notes. Again, both he and Colebrooke failed to observe V., 32, which, likewise, in Vijnána, as received by the former, is simply a scantling of commentary.

The fact, that Panchas'ikha is mentioned in the *Sánkhya-pravachana*, fairly compels the alternative of rejecting all we read of his relation to Kapila, or of adopting the view, that Kapila was not the author of those sentences in their present shape. I cannot

believe that he was. In point of style, for one thing, they have not, as I have before remarked, the slightest flavour of antiquity.

Vedánti Mahádeva, annotating V., 32, infers, simply from Pancha-s'ikha's name being given in the singular number, that the aphorist purposes to mark him as a separatist. The singular must, then, be taken to indicate, as compared with the plural, an inferior degree of respect. But Sanandana, though dignified with the title of *A'chárya,* is yet spoken of in the singular number. Mahádeva's words are: पञ्चशिख इत्येकवचनेन परमतमेतदिति सूचयति।

In the *Mahábhárata,* XII., 11875, Panchas'ikha is assigned to the family of Parás'ara; and the same poem, XII., 7895, speaks of his mother, Kapilá.

At XII., 7886, of the *Mahábhárata,* it is said:

यमाहुः कपिलं साङ्ख्याः परमर्षिं प्रजापतिम्।
स मन्ये तेन रूपेण विस्मापयति हि स्वयम्॥

"I can imagine, that he whom the Sánkhyas call Kapila, the mighty sage, the patriarch, is, in person, under this form, exciting our admiration."

Such is the unmistakable sense of the stanza; and so thinks Nílakaṇṭha Chaturdhara: स कपिलः। तेन पञ्चशिखसञ्ज्ञेन। तत्प्रशिष्यत्वात् तत्तुल्यत्वम्। Yet Professor Wilson understands the meaning to be, that Panchas'ikha is there "named .. .. Kapila." Oxford *Sánkhya-káriká,* p. 190. Dr. Weber repeats this mistake: "als auch Kapila heisst." *Indische Studien,* Vol. I., p. 433.

A Bangálí translation of the *Sánkhya-pravachana-bháshya,* entitled *Sánkhya-bháshá-sangraha,* was undertaken by Rámajaya Tarkálankára Bhaṭṭáchárya, son of Mṛityunjaya. So, at least, the work itself sets forth: but the *Friend of India* for 1823, No. VIII., p. 567, makes them to be joint translators, and adds, that they were, the last-named in succession to the other, "chief pandits in the Supreme Court." Mṛityunjaya, surnamed Vidyálankára, had previously been head-pandit in the College of Fort-William. This version conforms very closely to the Serampore edition of the original, from which, while still unpublished, it appears to have been prepared. How much of the translation was executed, or how much of it was printed, I am unable to say. All that I have seen of it is a fragment of 168

It is a fanciful performance, of slight extent, and of little value.*

IV. The *Rája-várttika*, complimentarily ascribed to Bhoja, King of Dhárá,† is, probably, a complete body of Sánkhya doctrine.

V. The *Sánkhya-sára*, by Vijnána Bhikshu, lays out the whole of the Sánkhya system within a small compass, and yet perspicuously.

VI. The *Sánkhya-tattwa-pradípa*, by Kavirája Yati, dis-

---

octavo pages, breaking off, abruptly, in the midst of the commentary on the eighty-ninth Aphorism of the first Lecture—according to my numbering. The volume was published at Serampore, in 1818. It opens with a short preface in Sanskrit; and it gives the *sútras* in the original language, and in large characters.

At Benares I have inspected a manuscript translation, in the provincial dialect, of the *Sánkhya-pravachana* and of Vijnána's exposition in abstract. The author was A'hitágni Rakshapála Dúbe; who also showed me Hindí versions, made by himself, on a like model, of the Yoga, Nyáya, Vais'eshika, Vedánta, and Mímánsá Aphorisms, and of S'ándilya's Sentences on Devotion. Each of the translations was accompanied, like that of the *Sánkhya-pravachana*, by a Hindí gloss, abridged from the Sanskrit.

* Its author owed his epithet to his wearing a cleft stick on his tongue, during the latter years of his life, as a check on loquacity. Vis'wes'waradatta died at Benares about ten years ago. His preceptor was one Vidyá A'ranya Tírtha, a Sáraswata Bráhman. The *Sánkhya-taranga* belongs to a series of tracts called, collectively, *S'rí-kás'í-rája-ságara*. I have seen at least twelve or fifteen works by its author, who composed largely in Hindí and Maráthí, no less than in Sanskrit.

† For this appropriation I am indebted to the learned Pandit Kás'inátha S'ástrí Ashtaputre, late of the Benares College. The Pandit is by far too well acquainted with Bhoja's commentary on the *Yoga-sútra*, to have mistaken it for the *Rája-várttika*. The latter treatise, he assures me, was in his possession for several years, during which he constantly lectured on it to his pupils.

ciple of Vaikuṇṭha, is a composition of similar scope, but of inferior value.

VII. The *Sánkhyártha-tattwa-pradípiká*, by Bhaṭṭa Kes'ava, son of Sadánanda, son of Bhaṭṭa Kes'ava, resembles the last, and is not a work of much account.*

In the *Sánkhya-sára* we have the best known existing treatise in which to study the system ascribed to Kapila. This treatise consists of two sections, in prose and in verse, respectively. The first section is in three chapters, treating of emancipation as the fruit of discriminative apprehension, of the character of such apprehension, and of that from which spirit is to be discriminated.† The second section contains seven chapters, explanatory of the nature of spirit, of the

---

* Colebrooke speaks of a work entitled *Sangraha*, having to do with the Sánkhya. I do not recall having met, in the course of my researches, with any reference to it. See *Miscellanous Essays*, Vol. I., p. 234.

The *Sánkhya-muktávali*, by Voḍhu, is the name of a Sánkhya work possibly now, or once, in existence; if the bare word of a man who has declared to me, that he once possessed and perused a copy of it, is to be received. But I strongly suspect that he fabricated the title of the treatise, for the occasion.

Mr. William Ward has published a list of Sánkhya compositions, in his work on the Hindus; Vol. II., p. 121: 8vo. ed. of 1822. That list is, however, one mass of errors, and errrors almost too gross to deserve advertence. It assigns the *Kapila-bháshya* to Vis'wes'warí, perhaps instead of Vijnánes'wara, as one sometimes hears Vijnána Bhikshu incorrectly called; while it speaks of the *Sánkhya-pravachana-bháshya* as a distinct composition, and neglects to name its author. Váchaspati Mis'ra's *Sánkhya-kaumudí* is, in like manner, duplicated. This for a sample.

† In that chapter, the third, there is much about the term *guna*. At p. 6, *supra*, a note on the subject has been promised; but, for the present, it must be postponed. In the meantime, the reader is referred to my translation of Pandit Nehemiah Nílakaṇṭha's *Rational Refutation*, &c., pp. 42, etc.

distinction between spirit and what is not spirit, of coercion of the mind, of emancipation in the body,* and of supreme emancipation.

But for my being on the point of leaving India, with no thought of returning, I should append to this preface a full translation of the *Sánkhya-sára*, accompanied by annotations.†

The following pages were printed from two undated manuscripts. One of them I procured at Benares; and the other belongs to the Asiatic Society of Bengal. For the readings of the latter, I have to thank Mr. Cowell, the Society's Secretary. Though I spared no pains in the quest, no other manuscripts but those I have used were obtainable; and my text, I am well aware, is not immaculate.

Camp Tappá,
State of Gwalior,
March 15, 1862.

---

* Colebrooke represents the *Sánkhya-sára* as being a "treatise on the attainment of beatitude in this life." *Miscellaneous Essays*, Vol. I., p. 231. That topic is one of two to which its concluding chapter only is devoted.

† Mr. Ward's version of the *Sánkhya-sára*, with all its imperfections, is of some value. It will be found in his work on the Hindus, Vol. II., pp. 121-172 of the octavo edition printed in 1822.

साङ्ख्यसारः ।

श्रीयुतेन फित्स-एड्वार्ड्-हल-नामकमहोदयेन

प्रकाशितः ।

कलिकातानगरे

बाप्तिस्ट-मिशन्-यन्त्रे ग्रन्थोऽयं मुद्राङ्कितोऽभूत् ।

शकाब्दाः १७८६ । ई० १८६५ ।

साङ्ख्यसारः।

पूर्वभागः।

प्रथमः परिच्छेदः।

महदाख्यः स्वयम्भूर्यो जगदङ्कुर ईश्वरः।
सर्वात्मने नमस्तस्मै विष्णवे सर्वजिष्णवे ॥ १ ॥
साङ्ख्यकारिकया लेशादात्मतत्त्वं विवेचितम्।
साङ्ख्यसारविवेकोऽतो विज्ञानेन प्रपञ्च्यते ॥ २ ॥
प्रायः सङ्कलिता साङ्ख्यप्रक्रिया कारिकागणे।
साऽतोऽत्र वर्ण्यते लेशात् तदनुक्तांशमात्रतः ॥ ३ ॥
साङ्ख्यभाष्ये प्रकृत्यादेः स्वरूपं विस्तरान् मया।
प्रोक्तं तस्मात् तदप्यत्र सङ्क्षेपादेव वक्ष्यते ॥ ४ ॥

आत्मानात्मविवेकसाक्षात्कारात् कर्तृत्वाद्यखिलाभिमान-निवृत्त्या तत्कार्यरागद्वेषधर्माधर्माद्यनुत्पादात् पूर्वोत्पन्नकर्मणां चाऽविद्यारागादिसहकार्युच्छेदरूपदाहेन विपाकानारम्भक-त्वात् प्रारब्धसमाप्त्यनन्तरं पुनर्जन्माभावेन त्रिविधदुःखा-

त्यन्तनिवृत्तिरूपो मोक्षो भवतीतिश्रुतिस्मृतिडिण्डिमः। तत्र श्रुतयः। अथाऽकामयमानो योऽकामो निष्कामो न तस्य प्राणा उत्क्रामन्तीहैव समवलीयन्ते।

आत्मानं चेद् विजानीयादयमस्मीति पूरुषः।
किमिच्छन् कस्य कामाय शरीरमनुसञ्ज्वरेत्॥
यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते॥

कामान् यः कामयते मन्यमानः
स कर्मभिर्जायते तत्र तत्र।
पर्याप्तकामस्य कृतात्मनस्तु
इहैव सर्वे प्रविलीयन्ति कामाः॥

इत्याद्याः। स्मृतयश्च कौर्माद्याः। यथा कौर्मे।

रागद्वेषादयो दोषाः सर्वे भ्रान्तिनिबन्धनाः।
कार्यो ह्यस्य भवेद् दोषः पुण्यापुण्यमिति श्रुतिः॥
तद्वशादेव सर्वेषां सर्वदेहसमुद्भवः।

इति। मोक्षधर्मे च।

इन्द्रियाणीन्द्रियार्थांश्च नोपसर्पन्त्यतर्षुलम्।
हीनश्च करणैर्देही न देहं पुनरर्हति॥
तस्मात् तर्षात्मकाद् रागाद् बीजाज् जायन्ति जन्तवः।

इति। ननु रागाभावेऽपि केवलकर्मवशात् नरकादिप्राप्तेः कथं रागस्य कर्मसहकारित्वं विपाकारम्भ उपपन्नम्। नरकादौ विशेषतो रागाभावेऽपि सामान्यतो रागसत्त्वात्।

निषिद्धस्त्र्यादिगामिनां स्त्र्यादिरागादेव तप्तलोहमयनारी-समालिङ्गनादिरूपनरकोत्पत्तेः। यद्यप्यविद्यास्मितारागद्वेष-भयाख्यं क्लेशपञ्चकमेव जन्मादिविपाकारम्भे कर्मणां सह-कारि भवति।

तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषिक्तमस्य।

इति श्रुतावभिमानरागद्वेषादिजन्यस्य विषयवासनाख्यसङ्ग-सामान्यस्यैव जन्मादिविपाकारम्भे कर्मसहकारित्वसिद्धेः।

यत्र यत्र मनो देही धारयेत् सकलं धिया।
स्नेहाद् द्वेषाद् भयाद् वाऽपि याति तत्तत्स्वरूपताम्॥

इत्यादिस्मृतेश्च। तथा च क्लेशमूलः कर्माशयः। सति मूले तद्विपाको जात्यायुर्भोगा इति योगसूत्राभ्यामप्यदृष्टे तद्विपा-कारम्भे च क्लेशानां हेतुत्ववचनाच् च। तथाऽप्यविद्यास्मिता-सत्त्वे रागस्याऽऽवश्यकत्वाद् द्वेषभययोश्च रागमूलकत्वाद् राग एव मुख्यतो जन्मादिहेतुतया यथोक्तवाक्यैर्निर्दिश्यत इति। ननु।

क्षीयन्ते चाऽस्य कर्माणि तस्मिन् दृष्टे परावरे।

इत्यादिश्रुतेर्ज्ञानस्य प्राचीनकर्मनाशकत्वमेवोचितं दाहकत्वं कथमिष्यत इति चेन् न।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः।

इत्यादिवाक्यैर्दाहस्याऽपि श्रवणेन लाघवाद् दाहपरत्वस्यैव नाशादिवाक्येष्वपि कल्पनौचित्यात्। कर्मणां दाहश्च क्लेशाख्य-

सत्वकार्यच्छेदेन नैष्फल्यम् । कर्मणां नाशस्तु प्रारब्धभोगान्ते चित्तनाशादेव भविष्यति । अतो लोकसिद्धेनाऽविद्यानाशेनैव द्वारेण कर्मफलानुत्पत्तिसम्भवान् न ज्ञानस्य कर्मनाशकत्वं गौरवादित्यादिकं योगवार्त्तिके प्रपञ्चितमस्माभिरिति दिक् । तस्माद् विवेकसाक्षात्कारादविद्यास्मितारागादिक्लेशनिवृत्तौ त्रिविधदुःखात्यन्तनिवृत्तिरूपपरमपुरुषार्थः सिध्यतीत्युपपन्नम् । तथा च योगसूत्रद्वयम् । हेयं दुःखमनागतम् । विवेकख्यातिरविप्लवा हानोपाय इति ।

इति श्रीविज्ञानभिक्षुविरचिते साङ्ख्यसारेऽभ्यर्हितत्वादादौ विवेकख्यातिफलस्य परमपुरुषार्थस्य परिच्छेदः ॥ * ॥

अथ द्वितीयः परिच्छेदः ।

अथाऽऽत्मानात्मविवेकज्ञानस्य किं स्वरूपं तदुच्यते। आत्मा तावत् सुखदुःखाद्यनुभवितेति सामान्यतो लोकप्रसिद्धिः अनात्मा च प्रकृत्यादिर्जडवर्गः तयोरन्योन्यवैधर्म्येण परिणामित्वापरिणामित्वादिरूपेण दोषगुणात्मकेन हेयोपादेयतया पृथक्त्वेन ज्ञानं विवेकज्ञानम्। तथा च श्रुतिः। स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यतीत्यादि। स्मृतिश्च।

सोऽथ प्रतिनिवृत्ताक्षो गुरुदर्पणबोधितः ।
स्वतोऽन्यां विक्रियां मौढ्यादास्थितामञ्जसैक्षत ॥
अथाऽसौ प्रकृतिर्नाहमियं हि कलुषात्मिका ।
शुद्धबुद्धस्वभावोऽहमिति त्यजति तां विदन् ॥
एवं देहेन्द्रियादिभ्यः शुद्धत्वेनाऽऽत्मनि स्मृते ।
निखिला सविकारेयं त्यक्तप्रायाऽहिचर्मवत् ॥

इति। सूत्रं च। एवं तत्त्वाभ्यासान् नेति नेतीतित्यागाद् विवेकसिद्धिरिति। तत्त्वज्ञानस्य लक्षणं च मात्स्ये कृतम्।

अव्यक्ताद्ये विशेषान्ते विकारेऽस्मिंश्च वर्णिते ।
चेतनाचेतनान्यत्वज्ञानेन ज्ञानमुच्यते ॥

इति। यद्यप्यन्योन्यभेदज्ञानमेव विवेकज्ञानं तथाऽप्यात्मविशेष्यकमेव तन्मोक्षकारणं भवति। आत्मा वाऽरे द्रष्टव्य इत्यादिश्रुतिस्मृतिभ्यः। नन्वनात्मन्यात्मबुद्धिरूपा याऽविद्या

पातञ्जलादिषूक्ता तस्याः कथमात्मविशेष्यकविवेकज्ञानना-श्यत्वं प्रकारादिभेदादिति चेन् न। तादृशाविद्याया अनात्मविशेष्यकविवेकज्ञानद्वारेणाऽऽत्मविशेष्यकविवेकज्ञाननाश्यत्वादिति। यच् च योगेन निर्विकल्पकमात्मज्ञानं जायते तद् विवेकज्ञानद्वारैव मोक्षकारणं भवति न तु साक्षादविद्यानिवर्तकत्वाभावात्। अहं गौरः कर्ता सुखी दुःखीत्यादिज्ञानमेव ह्यविद्या संसारानर्थहेतुतया श्रुतिस्मृतिन्यायसिद्धा तस्याश्च निवर्तिका नाऽहं गौर इत्यादिरूपा विवेकख्यातिरेव भवति। समाने विषये ग्राह्याभावत्वप्रकारकग्राह्याभावज्ञानत्वेनैव विरोधात्। अन्यथा शुक्तिनिर्विकल्पकस्याऽपि इदं रजतमिति ज्ञानविरोधित्वापत्तेः। किञ्च यथोक्ताभावज्ञाने ग्राह्यज्ञानविरोधित्वस्याऽऽवश्यकतया निर्विकल्पकज्ञानस्य भ्रमनिवर्तकत्वं न पृथक् कल्प्यते गौरवात्। अपि चाऽथाऽत आदेशो नेति नेति न ह्येतस्मादिति नेत्यन्यत् परमस्तीत्यादिश्रुत्या विवेकोपदेशापेक्षयोत्तमोपदेशो नाऽस्तीत्युच्यते।

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्॥

इति गीतादिवाक्यैश्च विवेकज्ञानस्यैव मोक्षहेतुत्वमुच्यते। अतो विवेकज्ञानमेव साक्षादविद्यानिवृत्त्या मोक्षहेतुः। योगेन केवलात्मसाक्षात्कारस्तु योग्यानुपलब्धिविधयोपाध्यादिगतधर्माभावमुपाध्यादिभेदं च ग्राहयति ततोऽविद्यानिवृत्तिरिति। एतेन सर्वभूतेषु समताज्ञानमात्मनः सर्वा-

त्मकत्वादिज्ञानं च श्रुतिस्मृत्योर्गीयमानं विवेकज्ञानस्यैव शेष-भूतं सर्वदर्शनेषु मन्तव्यम्। ज्ञानान्तराणां साक्षादभिमाना-निवर्तकत्वात्। ब्रह्ममीमांसायां त्वयं विशेषो यत् परमात्म-विवेकशेषत्वम्। साङ्ख्यशास्त्रे तु सामान्यात्मविवेकशेषत्वमिति दिक्। ननु यथोक्तविवेकख्यातितोऽप्यत्यन्तमविद्योच्छेदो न घटते। विवेकख्यातेरविद्याप्रतिबन्धकत्वमात्रत्वेन विवेक-ख्यातिनाशोत्तरं पुनरभिमानसम्भवात्। शुक्तिरजतविवेक-दर्शिनोऽपि कालान्तरे शुक्तौ रजतभ्रमवदिति। मैवम्। दृष्टान्तवैषम्यात्। शुक्त्यादिषु जातेऽपि साक्षात्कारे दूरत्वा-दिरूपविषयदोषाणां पटलादिरूपकरणदोषाणां चोत्पत्ति-सम्भवेन पुनर्भ्रमो युक्तः। अनात्मन्यात्माभिमाने त्वना-दिवासनैव दोषः सर्वास्तिकसम्मतः जातमात्रस्याऽभिमाने दो-षान्तरानुपलब्धेः। सा मिथ्याज्ञानवासना यदा विवेकख्या-तिपरम्पराजन्यदृढवासनोन्मूलिता तदैव विवेकसाक्षात्कार-निष्ठोच्यते। तत्पूर्वमवश्यं वासनालेशतो मिथ्यांशस्य कस्याऽ-प्यात्मनि भावात् तस्यां च विवेकख्यातिनिष्ठायां जातायां न पुनरभिमानः सम्भवति वासनाख्यदोषाभावादिति तु महद् वैषम्यम्। यदि तु बुद्धिपुरुषयोरन्योन्यप्रतिबिम्बनादिकम-विवेककारणं दोष इष्यते तदा तु तद्दोषं बाधित्वैव विवेक-साक्षात्कार उदित इति न तस्य पुनर्भ्रमहेतुत्वं फलबलेन योगजधर्मासहकृतस्यैवं तस्य दोषत्वकल्पनासम्भवादिति। विवेकख्यातिनिष्ठा च गीतादिषु लक्षिता।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

इति । गुणातीतो निवृत्तगुणाभिमानः । अधिकं तु ज्ञानिलक्षणमग्रे वक्ष्यामः । नन्वेवमपि विवेकप्रतियोगिपदार्थानामानन्त्येन प्रातिस्विकरूपैः सर्वपदार्थेभ्यो विवेकग्रहासम्भवात् कथं विवेकख्यातेर्मोक्षहेतुत्वमिति चेन् न । दृश्यत्वपरिणामित्वादिसामान्यरूपैर्विवेकग्रहसम्भवात् । तथा हि । द्रष्टा स्वसाक्षात्प्रकाश्येभ्यो भिन्नः प्रकाशकत्वाद् यो यस्य प्रकाशकः स तस्माद् भिन्नः यथा घटादालोको वृत्तिप्रकाश्याच् च वृत्तिरित्यनुमानेनाऽऽदावन्तर्दृश्येभ्यो बुद्धिवृत्तितदारूढार्थेभ्यो विवेकतो बुद्धिसाक्षी सिध्यति । कर्मकर्तृविरोधश्चाऽनुकूलस्तर्कः । अत्र आत्मनि व्यभिचारवारणाय साक्षात्पदम् । वृत्तिद्वारैवाऽऽत्मनः स्वविषयत्वात् । नन्वत्राऽनुमाने बुद्धिवृत्तिमात्राद् विवेकः सिध्यतु । तस्या एव साक्षादात्मदृश्यत्वात् न प्रकृत्यादिभ्य इति चेन् न । वृत्तीनामज्ञातसत्त्वाभावेन चात्राऽनुमाने लाघवाद् वक्ष्यमाणतर्कगणाच् चाऽखिलवृत्तीनां द्रष्टा विभुकूटस्थनित्यैकज्ञानस्वरूपतयैव सिध्यति । यथा नैयायिकानां क्षितिः सकर्तृका कार्यत्वादित्यनुमाने लाघवात् कर्तुरेकत्वनित्यत्वादिकं तद्वत् । तत्र विभुत्वं परिच्छिन्नभिन्नत्वं कूटस्थत्वादिकत्वं च परिणामिभिन्नत्वादिकमतो बुद्ध्या-

त्मनोर्दृग्दृश्यरूपतो विवेकग्रहे सति तदुत्तरानुमानेन परिणा-
मित्वापरिणामित्वादिरूपैः सामान्यतोऽप्यात्मानात्मविवेकग्रहो
घटत इति। अतएव पातञ्जले सत्त्वपुरुषान्यताख्यातिरेव
मोक्षहेतुतया स्थले स्थले व्यासभाष्ये प्रोक्ता। सत्त्वपुरुषा-
न्यताख्यातिरूपदृग्दृश्यविवेकग्रहोत्तरं यथोक्तरीत्या प्रकृत्या-
दिविवेकग्रहात्। तत्र च सत्त्वशब्दे बुद्धिस्थत्वेन बुद्धिसत्त्वमु-
क्तमिति। एवं च प्रकृत्यादिपदार्थानां विशिष्यज्ञानाभावेऽपि
तद्विवेकज्ञानं घटते। एतेन दृग्दृश्यविवेकादविद्यानिवृत्ति-
रिति प्राचां प्रवादोऽप्युपपादितः। किञ्चाऽऽत्मा प्रकृतितत्का-
र्येभ्यो भिन्नोऽपरिणामित्वादित्याद्यनुमानैरपि सामान्यतो
दृश्यविवेको द्रष्टरि सम्भवतीति। यत् त्वाधुनिका वेदान्ति-
ब्रुवा दृश्यत्वेनैव प्रकृत्यादीनां द्रष्टृत्वेन च प्रकृत्याद्यखिल-
जडेभ्य आत्मविवेकं मन्यन्ते।

घटद्रष्टा घटाद्भिन्नः सर्वथा न घटो यथा।
देहद्रष्टा तथा देहो नाऽहमित्यादिरूपतः॥

तन् न। आत्मा वाऽरे द्रष्टव्य इत्यादिश्रुतिभिरात्मनोऽपि
दृश्यत्वात् साक्षाद् दृश्यत्वविवक्षया च प्रकृत्यादेरसङ्ग्रहात्
करणद्वारैव तद्दर्शनात्। अथैवं कल्पनीयं आत्मनो वृत्ति-
व्याप्यत्वमेव दृश्यत्वं श्रुत्यादिभिर्विधीयते न तु प्रकाश्यत्व-
रूपफलव्याप्यत्वम्। स्वयम्प्रकाशस्वरूपस्य प्रकाशापेक्षाविर-
हात्। अतोऽत्र दृश्यत्वं प्रकाश्यत्वं तच् चाऽऽत्मनि नाऽस्तीति
तदपि तुच्छम्। यथा ह्यहमित्यनुभूयमानोऽप्यात्मा चैत-

न्यायफलव्याप्यो न भवतीति भवद्भिरुच्यते तथैव बौद्धैरपीष्यते सुखदुःखादिमत्त्वेनाऽपि बुद्धिः स्वप्रकाशतया चैतन्यव्याप्या न भवतीति। तथा आऽऽत्मनीव बुद्धावपि दृश्यत्वासिद्ध्या दृश्यत्वेन रूपेण बुद्धिविवेकोऽत्यन्तापेक्षितोऽपि न सिध्यतीति भाष्यादिषु चाऽन्यान्यपि दूषणान्युक्तानीति दिक्। ननु सम्भवत्वेवं सामान्यरूपेण विवेकग्रहः। तथाऽपि सामान्यान्येव बहूनि सन्ति परिणामित्वसंहत्यकारित्वसुखदुःखमोहात्मकत्वचतुर्विंशतितत्त्वत्वादीन्यतस्तैस्तै रूपैर्विवेकग्रहाणां मोक्षहेतुत्वेऽननुगमदोष इति चेन्न। अभिमानप्रतिबन्धकज्ञानत्वेनैवाऽनुगमादिति। अथैवं सामान्यरूपेण विवेकस्यैव सर्वाभिमाननिवर्तकतया नाऽहं देहो नेन्द्रियाणीत्यादिप्रत्येकरूपैर्विवेकग्रहाणां मोक्षहेतुत्वं श्रुतिस्मृत्योरुच्यमानं कथं घटेतेति चेन्न। अवान्तरविवेकानां सामान्यविवेकप्रपञ्चमात्रत्वादिति॥

इति श्रीविज्ञानभिक्षुविरचिते साङ्ख्यसारे मोक्षहेतुविवेकज्ञानस्य स्वरूपस्य परिच्छेदः॥ * ॥

अथ तृतीयः परिच्छेदः ।

अथ के ते प्रकृत्यादयो येभ्यः पुरुषो विवेचनीय इत्युच्यते।

प्रकृतिर्बुद्ध्यहङ्कारौ तन्मात्रैकादशेन्द्रियम् ।
भूतानि चेति सामान्याच्चतुर्विंशतिरेव ते ॥

एतेष्वेव धर्मधर्म्यभेदेन गुणकर्मसामान्यानामन्तर्भावः। तत्र प्रकृतित्वं साक्षात् परम्परयाऽखिलविकारोपादानत्वं प्रकर्षात् कृतिः परिणामरूपाऽस्या इति व्युत्पत्तेः। प्रकृतिः शक्तिरजा प्रधानमव्यक्तं तमो मायाऽविद्येत्यादयः प्रकृतेः पर्यायाः।

ब्राह्मीति विद्याऽविद्येति मायेति च तथा परे ।
प्रकृतिश्च परा चेति वदन्ति परमर्षयः ॥

इति स्मृतेः। सा च साम्यावस्थयोपलक्षितं सत्त्वादिद्रव्यत्रयम्।. कार्यसत्त्वादिवारणायोपलक्षितान्तम्। साम्यावस्था च न्यूनाधिकभावेनाऽसंहननावस्था अकार्यावस्थेति यावत्। महदादिकं तु कार्यसत्त्वादिकं न कदाऽप्यकार्यावस्थं भवतीति तद्व्यावृत्तिः। वैषम्यावस्थायामपि प्रकृतित्वसिद्धय उपलक्षितमित्युक्तम्। अकार्यमिति तूपलक्षितान्तस्य निष्कृष्टार्थः। सत्त्वादिगुणवती सत्त्वाद्यतिरिक्ता प्रकृतिरिति न शङ्कनीयम्। सत्त्वादीनामतद्धर्मत्वं तद्रूपत्वादिति साङ्ख्यसूत्रेण सत्त्वादीनां प्रकृतिस्वरूपत्वहेतुना प्रकृतिधर्मत्वप्रतिषेधात्। योगसूत्रतद्भाष्याभ्यामपि गुणानामेव प्रकृतित्ववचनाच्च। गुणेभ्य एव

कार्योत्पत्तौ तदन्यप्रकृतिकल्पनावैयर्थ्याच्च च। प्रकृतेर्गुणा इत्यादिवाक्यं तु वनस्य वृक्षा इतिवद् बोध्यम्।

सत्त्वं रजस्तम इति प्रकृतेरभवन् गुणाः।

इति सत्त्वादीनां प्रकृतिकार्यत्ववचनं तु गुणनित्यतावाक्यविरोधेन महत्तत्त्वकारणीभूतकार्यसत्त्वादिपरमेव। महदादिसृष्टिर्हि गुणवैषम्यात् श्रूयते। तच्च च वैषम्यं सजातीयसवलनेन गुणान्तरव्यावृत्तप्रकाशादिफलोपहितः सत्त्वादिव्यवहारयोग्यः परिणाम इति। एतेनाऽष्टाविंशतितत्त्वपक्षोऽप्युपपादितो मन्तव्यः। वैषम्य एव सत्त्वादिव्यवहारश्च श्रुतौ दृश्यते। यथा तम एवेदमग्र आस तत्परेणेरितं विषमत्वं प्रयात्येतद् वै रजसो रूपं तद्रजः खल्वीरितं विषमत्वं प्रयात्येतद् वै सत्त्वस्य रूपमिति। सत्त्वादित्रयं च सुखप्रकाशलाघवप्रसादादिगुणवत्तया संयोगविभागादिमत्तयाऽनाश्रितत्वोपादानत्वादिना च द्रव्यत्वेऽपि पुरुषोपकरणत्वात् पुरुषबन्धकत्वाच्च च गुणशब्देनोच्यते। इन्द्रियादिवत्। गुणानां सुखदुःखमोहात्मकत्वप्रवादस्तु धर्मधर्म्यभेदात्। मनसः सङ्कल्पात्मकत्ववत्। तत्र सत्त्वं सुखप्रसादप्रकाशाद्यनेकधर्मकं प्राधान्यतस्तु सुखात्मकमुच्यते। एवं रजोऽपि दुःखकालुष्यप्रवृत्त्याद्यनेकधर्मकं प्राधान्यतस्तु दुःखात्मकमुच्यते। तथा तमोऽपि मोहावरणस्तम्भनाद्यनेकधर्मकं प्राधान्यतस्तु मोहात्मकमुच्यते। त एव धर्मास्तेषां लक्षणानि भवन्ति। सत्त्वादिसञ्ज्ञा चाऽन्वर्था। सतो भावः सत्त्वमुत्तमत्वमिति व्युत्पत्त्या

हि धर्मप्राधान्येनोत्तमं पुरुषोपकरणं सत्त्वशब्दार्थः। मध्यमं च रजःशब्दार्थो रागयोगात्। अधमं च तमःशब्दार्थः। अधर्मावरणयोगात्। तानि च सत्त्वादीनि प्रत्येकमसङ्ख्यव्यक्तयः। लघुत्वादिधर्मैरन्योन्यसाधर्म्यं वैधर्म्यं च गुणानामिति साङ्ख्यसूत्रात्। अत्र हि सूत्रे लघुत्वादिना बहूनां सत्त्वानां साधर्म्यं तेनैव रजस्तमोभ्यां वैधर्म्यम्। एवं चलत्वादिना गुरुत्वादिना च बहूनां रजसां बहूनां च तमसां तदुभयमुक्तमिति। किञ्च यदि सत्त्वादित्रयमेकैकव्यक्तिरेव स्यात् तत् त्रयं विभ्वेव वक्तव्यम्। एकदाऽनेकब्रह्माण्डादिसृष्टिश्रवणात्। तथा च कार्याणामनन्तवैचित्र्यं न घटते। न च संयोगवैचित्र्याद् वैचित्र्यं स्यादिति वाच्यम्। विभूनां त्रयाणां गुणानां स्वतः संयोगवैचित्र्यासम्भवात्। द्रव्यान्तरस्य चाऽवच्छेदकीभूतस्याऽभावादिति। तस्मात् सत्त्वादीन्यसङ्ख्यव्यक्तिकान्येव द्रव्याणि। तेषु त्रित्ववचनं तु सत्त्वत्वादिविभाजकोपाधित्रयेण वैशेषिकाणां नवद्रव्यवचनवदिति सिद्धम्। तानि च सत्त्वादीनि यथायोग्यमणुविभुपरिमाणकानि। अन्यथा रजसश्चलस्वभावत्ववचनविरोधात्। आकाशकारणत्वस्य च विभुत्वौचित्यात्। सर्वेषां कारणद्रव्याणां विभुत्वे कार्याणां परिच्छिन्नत्वानुपपत्तेश्च। नन्वेवं वैशेषिकोक्तान्येव पार्थिवाण्वादीनि प्रकृतिरित्यायातमिति चेन् न। गन्धादिगुणशून्यत्वेन कारणद्रव्येषु पृथिवीत्वाद्यभावतोऽस्माकं विशेषात्। तदुक्तं विष्णुपुराणादिषु॥

अव्यक्तं कारणं यत् तत् प्रधानमृषिसत्तमैः।

प्रोच्यते प्रकृतिः सूक्ष्मा नित्यं सदसदात्मकम् ॥
शब्दस्पर्शविहीनं तद् रूपादिभिरसंयुतम् ।
त्रिगुणं तज्जगद्योनिरनादिप्रभवाप्ययम् ॥

इत्यादिना ।

वैशेषिकाणां कारणद्रव्येषु गन्धाद्यनुमानं तु भाष्येऽस्माभिर्निराकृतम् । अथैवमपि प्रकृतेरणुविभुसाधारणसत्त्वाद्यनेकव्यक्तिरूपत्वेऽपरिच्छिन्नत्वैकत्वाक्रियत्वसिद्धान्तहानिरिति मैवम् । कारणद्रव्यत्वरूपप्रकृतित्वेनैवाऽपरिच्छिन्नत्ववचनात् । गन्धत्वेन गन्धानां पृथिवीव्यापकतावत् । आकाशादिप्रकृतीनां विभुत्वेनैव प्रकृतिविभुत्वसिद्धान्तोपपत्तेश्च । तथा पुरुषभेदेन सर्गभेदेन च भेदाभावस्यैवैकशब्दार्थत्वात् । अजामेकामिति श्रुतितस्तथाऽवगमात् । तथाऽध्यवसायाभिमानादिक्रियाराहित्यस्यैवाऽक्रियशब्दार्थत्वात् । अन्यथा श्रुतिस्मृतिपूक्तस्य प्रकृतिक्षोभस्याऽनुपपत्तेरिति । प्रकृतिगताश्चाऽपरे विशेषा भाष्ये द्रष्टव्याः । प्रकृत्यनुमानं चेदम् । सुखदुःखमोहात्मकं महदादिकार्यं सुखदुःखमोहात्मकद्रव्यकार्यं सुखदुःखमोहात्मकत्वात् वस्त्रादिकार्यशय्यादिवदिति । श्रुतिस्मृती चाऽत्राऽनुग्राहकस्तर्कः । एवं सामान्यतोऽनुमितायाः प्रकृतेर्विशेषाः शास्त्राद् योगाच्च चाऽवगन्तव्याः । अनुमानस्य सामान्यमात्रविषयकत्वात् । नन्वन्तरेव सुखादिकमुपलभ्यते बाह्यवस्तुषु सुखादौ किं प्रमाणं येन दृष्टान्तता स्यादिति । उच्यते । अन्तःकरणस्य सुखादिहेतुतया विषयेषु सुखादिकं सिध्यति । न च रूपादिगतोत्तमत्वादिकमेव

सुखाद्युत्पादने नियामकम्। उत्तमत्वादेर्जातिरूपत्वे नीलत्व-पीतत्वादिना जातिसाङ्कर्यापत्तेः। कालादिभेदेनैकस्या एव रूपव्यक्तेः सुखदुःखोत्पादकत्वाच्च च। अतः सुखादिमत्त्वमेवो-त्तमत्वादिकम्। किञ्च घटरूपमिति प्रत्ययवत् स्त्रीसुखं चन्द-नसुखमित्यादिप्रत्ययादपि विषये सुखाद्युचितम्। अधिकं तु भाष्ये द्रष्टव्यम्। तदेवं प्रकृतिर्निरूपिता। महत्तत्त्वं निरूप्यते। प्रकृतेः सकाशाद् बुद्ध्याख्यं महत्तत्वं जायते। तस्य धर्मादि-रूपप्रकृष्टगुणयोगात् महत्संज्ञा तदेव च लक्षणम्। महान् बुद्धिः प्रज्ञेत्यादयश्च तस्य पर्यायाः। तथा चोक्तमनुगीतायाम्।

महानात्मा मतिर्विष्णुर्जिष्णुः शम्भुश्च वीर्यवान्।
बुद्धिः प्रज्ञोपलब्धिश्च तथा ब्रह्मा धृतिः स्मृतिः॥
पर्यायवाचकैरेतैर्महानात्मा निगद्यते।
सर्वतः पाणिपादश्च सर्वतोऽक्षिशिरोमुखः॥
सर्वतः श्रुतिमांल्लोके सर्वं व्याप्य स तिष्ठति।
अणिमा लघिमा प्राप्तिरीशानो ज्योतिरव्ययः॥
ज्ञानवन्तश्च ये केचिदलुब्धा जितमन्यवः।
विमुक्ताः सर्व एवैते महत्त्वमुपयान्त्युत॥
विष्णुरेवाऽऽदिसर्गेषु स्वयम्भूर्भवति प्रभुः॥

इति। अत्र सत्त्वाद्यंशत्रयेण महतो देवतात्रयोपाधित्वात् तदविवेकेन ब्रह्मविष्णुशिवत्ववचनम्। तदुक्तं विष्णौ।

सात्त्विको राजसश्चैव तामसश्च त्रिधा महान्।

इति। मात्स्ये च।

सविकारात् प्रधानात् तु महत्तत्त्वमजायत।
महानिति यतः ख्यातिर्लोकानां जायते सदा॥
गुणेभ्यः क्षोभ्यमाणेभ्यस्त्रयो देवा विजज्ञिरे।
एका मूर्तिस्त्रयो देवा ब्रह्मविष्णुमहेश्वराः॥

इति। अणिमेत्यादिभावनिर्देशो धर्मधर्म्यभेदात्। ब्रह्मशङ्करापेक्षयाऽप्यादौ विष्णुरूपेणैव महानाविर्भवतीति विष्णुरेवेत्यर्धेनोक्तम्। इदमेव महत्तत्त्वमंशतो रजस्तमःसम्भेदेन परिणतं सद् व्यष्टिजीवानामुपाधिरधर्मादियुक्तं क्षुद्रमपि भवति। महदुपरागाद् विपरीतमिति साङ्ख्यसूत्रात्। महत्तत्त्वस्य प्राधान्येनाऽसाधारण्येन चाऽध्यवसायो वृत्तिः। महदहङ्कारमनस्त्रितयात्मकस्यान्तःकरणस्य महत्त्वं बीजावस्थेति। अत्र प्रकृतेर्महान् महतोऽहङ्कार इत्यादिसृष्टिक्रमे शास्त्रमेव प्रमाणम्। अनुमानेन सामान्यतः कार्याणां सकारणकत्वमात्रसिद्धेः न तु सृष्टौ भूतादिक्रमो वाऽन्तःकरणादिक्रमो वेत्येकतरावधारकमनुमानं सम्भवति। स्पष्टलिङ्गाभावात्। श्रुतिस्मृत्यनुगृहीतं यथाकथञ्चिल्लिङ्गं तु महदादिक्रमेऽस्तीति भाष्येऽस्माभिः प्रदर्शितम्। महत्तत्त्वं निरूपितम्। अहङ्कारो निरूप्यते। महत्तत्त्वादहङ्कार उत्पद्यते। अङ्कुरात् शाखावत्। तस्य चाऽभिमानवृत्तिकत्वादहङ्कारसञ्ज्ञा। कुम्भकारसञ्ज्ञावत्। तदेव लक्षणम्। तस्य च पर्यायाः कौर्मे प्रोक्ताः।

अहङ्कारोऽभिमानश्च कर्ता मन्ता च संस्मृतः।
आत्मा च प्रकुलो जीवो यतः सर्वाः प्रवृत्तयः॥

इति । स चाऽहङ्कारस्त्रिविधतया त्रिविधकार्यहेतुः । तदुक्तं कौमे ।

वैकारिकस्तैजसश्च भूतादिश्चैव तामसः ।
त्रिविधोऽयमहङ्कारो महतः सम्बभूव ह ॥
तैजसादिन्द्रियाणि स्युर्देवा वैकारिकाद् दश ।
एकादशं मनश्चाऽत्र स्वगुणेनेाभयात्मकम् ॥
भूततन्मात्रसर्गस्तु भूतादेरभवन् प्रजाः ।

इति । वैकारिकः सात्त्विकः । तैजसेा राजसः । स्वगुणेनेन्द्रियवृत्तिषु साहाय्यरूपेणेात्कर्षेण । उभयात्मकं ज्ञानकर्माभयेन्द्रियात्मकम् । अन्यत्रमना अभूवं नाऽश्रौषमित्यादिश्रुत्या मनसेा ज्ञानकर्माभयेन्द्रियसहकारित्वसिद्धेरिति । एकादशेन्द्रियदेवाश्च ।

दिग्वातार्कप्रचेतेाश्विवह्नीन्द्रोपेन्द्रमित्रकाः ।
चन्द्रश्च

इति । अहङ्कारेा निरूपितः । इन्द्रियादीनि निरूप्यन्ते । अहङ्कारादादौ मन उत्पद्यते ।

शब्दरागाच्छ्रोत्रमस्य जायते भावितात्मनः ।
रूपरागात् तथा चक्षुर्घ्राणं गन्धजिघृक्षया ॥

इत्यादिना मेाक्षधर्मादाविन्द्रियादीनां मनेावृत्तिरागादिकार्यत्वश्रवणात् । ततश्चाऽहङ्कारात् सङ्कल्पपूर्वकं दशेन्द्रियाणि पञ्चतन्मात्राणि चेात्पद्यन्ते । इन्द्रियतन्मात्रयेाश्च कार्यकारणभावस्याऽभावात् क्रमनियमेा नाऽस्ति । तत्रेन्द्रियेषु ना-

ऽस्त्यवान्तरकार्यकारणभावः प्रमाणाभावात्। तन्मात्रेषु त्वस्ति। स यथा। शब्दतन्मात्राद् वक्ष्यमाणक्रमेण स्पर्शतन्मात्रं शब्दस्पर्शोभयगुणकमेवं क्रमेणैकैकगुणवृद्ध्या परतन्मात्रत्रयं पूर्वपूर्वतन्मात्रेभ्य उत्पद्यते पातञ्जलभाष्ये तन्मात्रेषु क्रमेणैकैकगुणवृद्धिवचनात्। ततश्च पञ्चतन्मात्रेभ्यः पञ्चभूतानि जायन्ते। तत्राऽहङ्कारात् पञ्चतन्मात्राणां तद्द्वारा भूतानां चोत्पत्तौ क्रमः कूर्मविष्णवादिपुराणेषूक्तः। यथा कूर्मे।

भूतादिस्तु विकुर्वाणः शब्दमात्रं ससर्ज ह।
आकाशं सुषिरं तस्मादुत्पन्नं शब्दलक्षणम्॥
आकाशस्तु विकुर्वाणः स्पर्शमात्रं ससर्ज ह।
वायुरुत्पद्यते तस्मात् तस्य स्पर्शो गुणो मतः॥

इत्यादिक्रमेणेति। नन्वेवमाकाशादिभूतचतुष्टयस्याऽपि तत्त्वान्तरारम्भकत्वेन प्रकृतित्वापत्त्या केवलविकृतित्वसिद्धान्तक्षतिरिति चेत् न। आकाशादीनां स्पर्शादितन्मात्रेष्वहङ्कारोपष्टम्भमात्रेण कारणत्वस्य पुराणेषूक्तत्वादिति। तदेवं त्रयोविंशतितत्त्वानामुत्पत्तिरुक्ता। तत्र पञ्चभूतानि वर्जयित्वाऽहङ्कारं च बुद्धौ प्रवेश्य सप्तदशकं लिङ्गशरीरसञ्ज्ञं भवति वह्नेरिन्धनवदात्मनोऽभिव्यक्तिस्थानत्वात्। तच्च सर्वपुरुषाणां सर्गादावुत्पद्य प्राकृतप्रलयपर्यन्तं तिष्ठति। तेनैव चेहलोकपरलोकयोः संसरणं जीवानां भवति। प्राणश्च बुद्धेरेव वृत्तिभेद इत्यतो न लिङ्गशरीरात् पृथङ् निर्दिश्यते। तस्य लिङ्गशरीरस्य सूक्ष्माणि पञ्चभूतान्याश्रयश्चित्रादिवदाश्रयं विना

परमसूक्ष्मस्य लोकान्तरगमनासम्भवात्। इदं च लिङ्गशरीरमादौ स्वयम्भुव उपाधिभूतमेकमेव जायते। तस्यैव विराडाख्यवक्ष्यमाणस्थूलशरीरवत्। ततश्च व्यष्टिजीवानामुपाधिभूतानि व्यष्टिलिङ्गशरीराणि तदंशभूतानि ततो विभज्यन्ते। पितुर्लिङ्गशरीरात् पुत्रलिङ्गशरीरवत्। तदुक्तं सूत्रकारेण। व्यक्तिभेदः कर्मविशेषादिति। मनुनाऽप्युक्तम्।

तेषां त्ववयवान् सूक्ष्मान् षण्णामप्यमितौजसाम्।
सन्निवेश्याऽऽत्ममात्रासु सर्वभूतानि निर्ममे॥

इति। षण्णामिति षडिन्द्रियं समस्तलिङ्गशरीरोपलक्षकम्। तथा च स्वयम्भूः स्वलिङ्गशरीरावयवान् सूक्ष्मान् अल्पान् आत्ममात्रासु स्वांशचेतनेषु संयोज्य सर्वप्राणिनः ससर्जेत्यर्थः। लिङ्गशरीरं निरूपितम्। स्थूलशरीरोत्पत्तिरुच्यते। दशगुणितमहत्तत्त्वमध्येऽहङ्कारोऽहङ्कारस्याऽपि दशगुणितस्य मध्ये व्योम व्योम्नोऽपि दशगुणितस्य मध्ये वायुर्वायोरपि दशगुणितस्य मध्ये तेजः तेजसोऽपि दशगुणितस्य मध्ये जलं जलस्याऽपि दशगुणितस्य मध्ये पृथिवी समुत्पद्यते। सैव स्थूलशरीरस्य बीजम्। तदेव च पृथिवीरूपं बीजमण्डरूपेण परिणमते। तस्याऽपि दशगुणितस्याऽण्डरूपस्य पृथिव्यावरणस्य मध्ये चतुर्दशभुवनात्मकं स्वयम्भुवः स्थूलशरीरं तत्सङ्कल्पादेवोत्पद्यते। तेनैव शरीरेण स्वयम्भूर्नारायण इत्युच्यते। तदुक्तं मनुना स्वयम्भुवं प्रकृत्य।

सोऽभिध्याय शरीरात् स्वात् सिसृक्षुर्विविधाः प्रजाः।

अप एव ससर्जाऽऽदौ तासु बीजमवासृजत् ॥
तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् ।
तस्मिं जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥

स वै शरीरी प्रथमः स वै पुरुष उच्यते ।
आदिकर्ता स भूतानां ब्रह्माऽग्रे समवर्तत ॥

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
ता यदस्याऽयनं पूर्वं तेन नारायणः स्मृतः ॥

इत्यादिनेति । तत एव चाऽऽदिपुरुषात् व्यष्टिपुरुषाणां विभागादन्ते च तत्रैव लयात् स एव चैक आत्मेति श्रुतिस्मृत्योर्व्यवह्रियते । अतो न व्यवहारपरतया नारायण एव सर्वभूतानामात्मेति श्रुतिस्मृतिविरोध इति । ततश्च स नारायणो विराट्शरीरी स्वनाभिकमलकर्णिकास्थानीयस्य सुमेरोरुपरि चतुर्मुखाख्यस्वयम्भुवं सृष्ट्वा तद्द्वाराऽन्यानपि व्यष्टिशरीरिणः स्थावरान्तान् ससर्ज । तथा च स्मर्यते ।

तच्छरीरसमुत्पन्नैः कार्यैस्तैः करणैः सह ।
क्षेत्रज्ञाः समजायन्त गात्रेभ्यस्तस्य धीमतः ॥

इति । यत् तु शेषशायिनो नारायणस्य नाभिकमलश्रोत्रचक्षुरादिभ्यश्चतुर्मुखस्याऽऽविर्भावः श्रूयते तद् दैनन्दिनसर्गेष्वेव कल्पभेदेन मन्तव्यम् । दैनन्दिनप्रलयेष्वेव हि नारायणशरीरे प्रविश्यैकीभूय सुप्तानां देवानां चतुर्मुखादिक्रमेणाऽऽविर्भावः शेषशायिनः सकाशाद् घटते न त्वादिसर्गेषु । दैनन्दिनप्रलय

एव लीलाविग्रहेण शयनादिति। तदेवं सङ्क्षेपतश्चतुर्विंशतितत्त्वानि तेषां सृष्टिरूपं प्रयोजनं चोक्तम्। तत्र यद् यस्माज् जायते तस्य तदापूरणेनैव स्थितिः ततस्तस्य संहारोऽपि तत्रैव भवति।

यद् यस्माज् जायते तत्त्वं तत् तत्र प्रविलीयते।
लीयन्ते प्रतिलोमानि जायन्ते चोत्तरोत्तरम्॥

इति भारतादिभ्य इति। एते च सृष्टिस्थितिसंहाररूपाः स्थूला एव परिणामाश्चतुर्विंशतितत्त्वानां कूटस्थपुरुषविवेकाय प्रदर्शिताः। सूक्ष्मा अप्यन्ये प्रतिक्षणपरिणामा एतेषां स्मर्यन्ते। तथा।

नित्यदा ह्यङ्गभूतानि भवन्ति न भवन्ति च।
कालेनाऽलक्ष्यवेगेन सूक्ष्मत्वात् तन् न दृश्यते॥

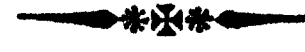
इति। अतश्च सर्वं जडवस्तु परमार्थतः सर्वदैवाऽसदुच्यते। ततश्च तस्माद् विरज्याऽऽत्मैव परमार्थसत्यो दुःखभीरुभिर्द्रष्टव्यः। तदुक्तमनुगीतायाम्।

अव्यक्तबीजप्रभवो बुद्धिस्कन्धमयो महान्।
महाहङ्कारविटप इन्द्रियाङ्कुरकोटरः॥
महाभूतप्रशाखश्च विशेषप्रतिशाखवान्।
सदापर्णः सदापुष्पः शुभाशुभफलोदयः॥
आजीवः सर्वभूतानां ब्रह्मवृक्षः सनातनः।
एतज् ज्ञात्वा च तत्त्वेन ज्ञानेन परमासिना॥
छित्त्वा चाऽक्षरतां प्राप्य जहाति मृत्युजन्मनी।

इति श्रीविज्ञानभिक्षुविरचिते साङ्ख्यसारे विवेकप्रतियोगिनां प्रकृत्यादीनां स्वरूपपरिच्छेदः॥ ० ॥

इति साङ्ख्यसारस्य पूर्वभागः॥

अथोत्तरभागः ॥



प्रथमः परिच्छेदः ॥

अथ शिष्यैः सुखेनैव ग्रहीतुं पद्यमालया।
विवेकस्याऽनुयोग्यात्मा पुरुषाख्यो निरूप्यते ॥ १ ॥
तत्र सामान्यतः सिद्धो जानेऽहमितिधीबलात्।
द्रष्टाऽतो नित्यविभ्वादिधर्मैरेव स साध्यते ॥ २ ॥
भोक्ता नित्यस्तदर्थत्वात् तत्कर्मोत्पादितत्वतः।
महदादिविकाराणां सर्वेषामविशेषतः ॥ ३ ॥
अपि चाऽदृष्टसंस्काराधारत्वाद् बीजरूपतः।
धीरनादिरतोऽस्याश्च सिद्धा भोक्तुरनादिता ॥ ४ ॥
स्वस्वामिभावानादित्वमृते भोक्तृव्यवस्थितेः,
स्वभक्तवृत्तिसंस्कारवत्त्वं स्वत्वं तु बुद्धिषु ॥ ५ ॥
स्वाम्यं स्वनिष्ठसंस्कारहेतुवृत्तेश्च भोक्तरि।
अतश्च घटते स्वत्वनाशे कैवल्यमात्मनः ॥ ६ ॥
भोक्तुश्चाऽनादिभावस्य विनाशे हेत्वसम्भवात्।
न नाशो भोक्तुरस्तीति भोक्ता नित्यो हि सिध्यति ॥ ७ ॥
जन्यो ज्ञानप्रकाशोऽस्य नित्यत्वे तु न युज्यते।
न ह्यप्रकाशे कुत्राऽपि प्रकाशोत्पत्तिरिष्यते ॥ ८ ॥
कार्ये प्रकाशाख्यगुणोऽवयवानां हि तद्गुणः।
कारणं तेन नाऽनित्यः प्रकाशो नित्यवस्तुनि ॥ ९ ॥

प्रकाशाश्रयसंयोगात् प्रकाशभ्रम इन्धने ।
आदर्शे चाऽऽवृतेर्भङ्गात् प्रकाशोत्पत्तिविभ्रमः ॥ १० ॥
तस्मान् नित्यात्मनो ज्ञानं नित्यं वाच्यं तथा सति ।
लाघवाज् ज्ञानमेवाऽऽत्मा निराधारः प्रकल्प्यते ॥ ११ ॥
अनाश्रिततया द्रव्यं संयोगादेश्च तन् मतम् ।
अतो जानेऽहमित्यादिबुद्धिरप्युपपद्यते ॥ १२ ॥
पिण्डेऽहन्धीर्हि मूढानां ध्रुवैवाऽनादिदोषतः ।
संयोगात् तत्र पिण्डे तु ज्ञानवत्त्वमतिः प्रमा ॥ १३ ॥
सन्तु वाऽऽधेयताल्पत्वजन्मनाशादिबुद्धयः ।
श्रोत्रस्य नभसीवाऽर्थज्ञानस्य ज्ञानमात्रके ॥ १४ ॥
तस्माल् लाघवतर्केण बाधकाभावतस्तथा ।
श्रुत्यादिभिश्च नित्यात्मा चिद्रूपेणैव सिध्यति ॥ १५ ॥
तज् ज्ञानं विभु नित्यत्वाद् देहव्यापितयाऽपि च ।
मध्यत्वे नाशिता हि स्यादणुत्वे वाऽल्पदेशता ॥ १६ ॥
विभुत्वेऽपि स्वधीवृत्तेरेव साक्षान् निरीक्षणात् ।
न सर्वत्र सदा सर्वभानं ज्ञाने प्रसज्यते ॥ १७ ॥
अर्थभानं चितावर्थप्रतिबिम्बो मतो बुधैः ।
वृत्तेरेव चितौ साक्षात् प्रतिबिम्बनयोग्यता ॥ १८ ॥
अतोऽसङ्गेऽपि कूटस्थचैतन्ये विभुनि ध्रुवे ।
वृत्तिद्वारकमेवाऽन्यभानं फलबलान् मतम् ॥ १९ ॥
अन्वयव्यतिरेकाभ्यां वृत्तिजन्यतयाऽखिलः ।
वृत्त्यैकाधिकरण्येन कामादिर्धीषु नाऽऽत्मसु ॥ २० ॥

अतोऽन्तःस्थविकाराणां स्वस्वबुद्धिष्ववस्थितेः ।
कूटस्थ एव सर्वोऽपि चिदाकाशगणः समः ॥ २१ ॥
नित्यशुद्धो नित्यबुद्धो नित्यमुक्तो निरञ्जनः ।
स्वप्रकाशो निराधारः प्रदीपः सर्ववस्तुषु ॥ २२ ॥
नन्वेवमेकतैवाऽस्तु लाघवादात्मनां खवत् ।
धीष्वेव सुखदुःखादिवैधर्म्यादिति चेन् न तत् ॥ २३ ॥
भोगाभोगादिवैधर्म्येणैकरूपेऽपि चिद्गणे ।
श्रुतिस्मृतिभ्यामुक्तेन भेदसिद्धेः परस्परम् ॥ २४ ॥
सुखादिप्रतिबिम्बात्मा भोगोऽप्यस्य न वस्तुतः ।
तथाऽप्यस्य चितौ भावाभावौ स्यातां हि भेदकौ ॥ २५ ॥
औपाधिकौ यथा श्यामरागौ स्फटिकभेदकौ ।
खदृष्टान्तस्य विषमो वैधर्म्यासिद्धितोऽम्बरे ॥ २६ ॥

इति श्रीविज्ञानभिक्षुविरचिते साङ्ख्यसारे पुरुषस्वरूप-
परिच्छेदः ॥ * ॥



अथ द्वितीयः परिच्छेदः।

अथाऽऽत्मानात्मवधर्म्यै गुणदोषात्मके तयोः।
वक्ष्ये विस्तारतो येन विवेकोऽतिस्फुटो भवेत् ॥ १ ॥
सामान्यात्मघनाकाशे सान्निध्येरितशक्तिभिः।
जायते लीयते भूत्वा भूयोऽयं जगदम्बुदः ॥ २ ॥
त्रिगुणात्मकशक्तीनां परिणामैरतश्चितिः।
आधारविधया विश्वोपादानमविकारतः ॥ ३ ॥
यथाऽऽधारतया तोयं धरोपादानमिष्यते।
स्वस्थपार्थिवतन्मात्रद्वारेणैवं चितिर्मता ॥ ४ ॥
अतो जगदुपादानमपि ब्रह्माऽविकारतः।
कूटस्थनित्यपर्यायपरमार्थसदुच्यते ॥ ५ ॥
स्वार्थत्वात् स्वानुभूत्या च सिद्धत्वात् परमार्थसत्।
स्वतः स्थित्या स्वतः सिद्ध्या लोकैः सन्निति चोर्यते ॥ ६ ॥
प्रतिक्षणविकारेण तैस्तै रूपैरपायतः।
प्रकृत्यादिरसत् सर्वा जडार्थोऽब्धौ तरङ्गवत् ॥ ७ ॥
यत् तु कालान्तरेणाऽपि नाऽन्यसञ्ज्ञामुपैति वै।
परिणामादिसम्भूतां तद् वस्त्वित्यादिकस्मृतेः ॥ ८ ॥
परार्थाधीनसत्त्वाच्च च परदृष्ट्या च सिद्धितः।
परतः सन्नसन्नेव तत्परापेक्षया मतः ॥ ९ ॥
सतोऽस्तित्वं तु नाऽसत्ता नास्तित्वे सत्यता कुतः।
इति गारुडतश्चैवं सदसत्त्वव्यवस्थितेः ॥ १० ॥

अतो न सन् नाऽसदिदं जगत् सदसदात्मकम् ।
असद्विषयकत्वाच्च च तस्य धीस्तात्त्विको भ्रमः ॥ ११ ॥
जगद्वृक्षस्य चैतन्यं सारोऽसारस्तथेतरत् ।
प्रपञ्चस्य स्थिरांशो हि चितिरेवाऽविकारतः ॥ १२ ॥
तदन्यदखिलं तुच्छमसारत्वादुदीर्यते ।
तथाऽन्तमसच्च चाऽपि तदपेक्षास्थिरत्वतः ॥ १३ ॥
एवंविधैवाऽऽत्मसत्ता अन्यासत्ता च दर्शिता ।
वासिष्ठादौ विस्तरतो यथा लेशात् तदुच्यते ॥ १४ ॥
स्वप्नो जाग्रत्यसद्रूपः स्वप्ने जाग्रदसद्वपुः ॥
मृतिर्जन्मन्यसद्रूपा मृतौ जन्माऽप्यसन्मयम् ॥ १५ ॥
जगन्मयी भ्रान्तिरिति न कदाऽपि न विद्यते ।
विद्यते न कदाचिच्च च जलबुद्बुदवत् स्थितम् ॥ १६ ॥
आत्मैवाऽस्ति परं सत्यं नाऽन्याः संसारदृष्टयः ।
शुक्तिकारजतं यद्वद् यथा मरुमरीचिका ॥ १७ ॥
अस्ति सर्वगतं शान्तं परमात्मघनं शुचि ।
अचिन्त्यचिन्मात्रवपुः परमाकाशमाततम् ॥ १८ ॥
तत् सर्वगं सर्वशक्ति सर्वं सर्वात्मकं स्वयम् ।
यत्र यत्र यथोदेति तथाऽऽस्ते तत्र तत्र वै ॥ १९ ॥
आविर्भावतिरोभावमयास्त्रिभुवनोर्मयः ।
स्फुरन्त्यतितते यस्मिन् मराविव मरीचयः ॥ २० ॥
असतैव सती तोयनद्येव लहरी चला ।
मनस्येवेन्द्रजालश्रीर्जागती प्रवितन्यते ॥ २१ ॥

ब्रह्मणा तन्यते विश्वं मनसैव स्वयम्भुवा।
मनोमयमतो विश्वं यन् नाम परिदृश्यते॥ २२॥
यो ह्यप्रबुद्धमतिर्मूढो रूढो न वितते पदे।
वज्रसारमिदं तस्य जगदस्त्यसदेव सत्॥ २३॥
अव्युत्पन्नस्य कनके कानके कटके यथा।
कटकज्ञप्तिरेवाऽस्ति न मनागपि हेमधीः॥ २४॥
तथाऽज्ञस्य पुरागारनगनागेन्द्रभासुरा।
इयं दृश्यदृगेवाऽस्ति न त्वन्या परमार्थदृक्॥ २५॥
इत्यादिवाक्यैर्वासिष्ठे नाऽत्यन्तासत्यतोदिता।
जगतोऽपरवाक्यैर्हि सत् कार्यं प्राकृतं मतम्॥ २६॥
नामरूपविनिर्मुक्तं यस्मिन् सन्तिष्ठते जगत्।
तमाहुः प्रकृतिं केचिन् मायामेकेऽपरे त्वणून्॥ २७॥
सुषुप्तावस्थया चक्रपद्मरेखा शिलोदरे।
यथा स्थिता चितेरन्तस्तथेयं जगदावली॥ २८॥
प्रकृतिव्रततिर्व्योम्नि जाता ब्रह्माण्डसत्फला।
इत्यादिवाक्यैः साङ्ख्यीयसत्कार्याद्युपवर्णनात्॥ २९॥

इति श्रीविज्ञानभिक्षुविरचिते साङ्ख्यसारे आत्मानात्मनोः सत्यत्वासत्यत्ववैधर्म्यपरिच्छेदः॥ * ॥

अथ तृतीयः परिच्छेदः ॥

तदेवमात्मनः सत्ता दर्शिताऽन्यविलक्षणा ।
अथ चिद्रूपतां वक्ष्ये बुद्धिवृत्तिविलक्षणाम् ॥ १ ॥
अनुभूतिश्चितिर्बोधो वेदनं चोच्यते पुमान् ।
वेद्यं जडं तमोऽज्ञानं प्रधानादिकमुच्यते ॥ २ ॥
वेदनं वेद्यसम्बन्धादेव वेत्त्रभिधीयते ।
यथा प्रकाश्यसम्बन्धात् प्रकाशोऽपि प्रकाशकः ॥ ३ ॥
यथा वाऽर्थोपरागेण भानमर्थस्य भासकम् ।
एवं वेद्योपरक्तस्याऽस्यांशस्याऽऽधारताऽऽत्मनि ॥ ४ ॥
असङ्गायां चितौ वेद्योपरागोऽयं न धीष्विव ।
किन्तु साक्षाद् द्वारतो वा चिति तत्प्रतिबिम्बनम् ॥ ५ ॥
वाह्यं वृत्त्याख्यकरणाभावादनुपरागतः ।
चितिर्नेक्षते चेत्यं विभुत्वेऽपि च सर्वतः ॥ ६ ॥
तथा चिदपि वृत्त्याख्यकरणाभावतोऽर्थवत् ।
स्वगोचरां वृत्तिमृते तिष्ठत्यज्ञातसत्तया ॥ ७ ॥
तदेवं चिन् निराकारा प्रकाशाकाशरूपिणी ।
तिष्ठत्यव्यक्तरूपा च मोक्षादौ वृत्त्यभावतः ॥ ८ ॥
बुद्धिवृत्तिस्तु साकारा परिच्छिन्ना च दीपवत् ।
व्यक्ता च सर्वदा तद्वदसङ्गा क्षणभङ्गुरा ॥ ९ ॥
जडा च परदृश्यत्वाद् घटदीपादिवन् मता ।
वृत्तेः प्रकाशता त्वर्थाकारत्वादत्नैव चि ॥ १० ॥
यथाऽऽस्याकारतार्हत्वादादर्शस्तत्प्रकाशकः ।
सर्वाकारत्वयोग्यत्वात् सैवं सर्वप्रकाशिका ॥ ११ ॥

न पुनर्वृत्तिद्रष्टृत्वं चितस्तद्भिन्नद्रष्टृता।
वृत्तेर्यतो गौरवं स्याद् द्वयोर्ज्ञातृत्वकल्पने ॥ १२ ॥
बुद्ध्यारूढं त्वन्यवस्तु तद्द्वारा प्रतिबिम्बितम्।
पश्यत्यनुभवो नाऽन्यो द्रष्टा बुद्ध्यादिकोऽखिलः ॥ १३ ॥
इत्येवं बुद्धिवृत्तिभ्यो वैलक्षण्यं चितीरितम्।
चिदचित्त्वाख्यवैधर्म्यं देहादिभ्यः स्फुटन्त्विदम् ॥ १४ ॥
अन्योन्यप्रतिबिम्बेन सारूप्याद् वृत्तिबोधयोः।
बोधव्यवहृतिर्वृत्तौ लोहेऽग्निव्यवहारवत् ॥ १५ ॥
नैवाऽल्पबुद्ध्याशक्योऽयं विवेको वृत्तिबोधयोः।
तार्किका यत्र सम्मूढाः साङ्ख्यानां श्रेष्ठता यतः ॥ १६ ॥
विज्ञानवादिनो बौद्धा वृत्तिबोधाविवेकतः।
ज्ञातात्मत्वश्रुतौ मूढा मेनिरे क्षणिकां चितिम् ॥ १७ ॥
सत्त्वपुंसो विवेकोऽयं वृत्तितद्बोधरूपयोः।
नाऽशक्यः सुधियां यद्वद्धंसानां क्षीरनीरयोः ॥ १८ ॥
एतदन्तश्च संसारो मोक्षस्तत्रैव संस्थितः।
यद् वृत्तिभ्यो विवेकेन तद्बोधस्याऽवधारणम् ॥ १९ ॥
सर्वोऽप्यनुभवं वेद न कश्चिदपि वेदताम्।
विवेकमात्रमस्मिन् हि भासमानेऽप्यपेक्षते ॥ २० ॥
आत्मा विवेक्तुं बाह्यार्थे न शक्यो वृत्तिमिश्रणात्।
अतो वृत्तौ विवेक्तव्यो वृत्तिबोधतयैव सः ॥ २१ ॥
यथा बुद्ध्या विवेकार्हो नाऽग्निरङ्गारमिश्रणात्।
सोऽङ्गारे तु विवेकार्हो काष्ठदग्धृतया स्फुटम् ॥ २२ ॥

अतएव श्रुतौ स्वप्ने दृश्यवृत्तिविवेकतः ।
स्वयंज्योतिःस्वरूपेण तस्या द्रष्टा प्रदर्शितः ॥ २३ ॥
साक्षात् प्रकाशो यो यस्य स तद्भिन्नो मतो बुधैः ।
घटादिभ्यो यथाऽऽलोक आलोकाच् चाऽपि वृत्तयः॥२४॥
वृत्तेः साक्षात् प्रकाशत्वादतो ऽनुभवरूपकः ।
वृत्तिभ्यो भिन्न आत्मेति शीघ्रो मार्गः स्वदर्शने ॥ २५ ॥
एवमादिप्रकारेण बुद्धिसत्त्वप्रकाशतः ।
विलक्षणतया सिद्धश्चित्प्रकाशोऽस्य भासकः ॥ २६ ॥
स्वप्नदेहादिदृष्टान्तैस्तस्माच्छ्रुत्यादिदर्शितैः ।
जाग्रद्देहेन्द्रियार्थेभ्यश्चितिर्भिन्नतया मता ॥ २७ ॥
स्वप्ने देहादिकं सर्वं चिद्भिन्नं चिति भासते ।
जाग्रत्येवं विशेषस्तु यद् बाह्यमपि भासते ॥ २८ ॥
स्वप्ने मनोमयत्वाच् च साक्षाच् चिद्विषयोऽखिलम् ।
करणद्वारतो बाह्यं चितो जाग्रति गोचरः ॥ २९ ॥
सर्वं देहादिकं स्वप्नजाग्रतोरेकरूपतः ।
भाति चिद्योम्नि नाऽत्रार्थबाह्यान्तर्भेदतो भिदा ॥ ३० ॥
चिद्व्योम्नि वासनातो धीः प्रमाणाद् वाऽर्थरूपिणी।
ततश्चितोऽर्थभानं यत् तत् समं स्वप्नजाग्रतोः ॥ ३१ ॥
तदिदं स्वानुभूत्यैव प्रोच्यते न परोक्षतः ।
स्वप्नदृष्टान्तसदृशो नोपायोऽस्त्याऽऽत्मदर्शने ॥३२॥
सुषुप्तौ हि यथा स्वप्ने स्वात्मन्येवेक्षतेऽखिलम्।
आत्मानं चैकदेशस्थं मन्यते जागरे तथा ॥ ३३ ॥

सुषुप्तिरात्मनस्तत्त्वं स्वरूपावस्थितेस्तदा।
जाग्रत्स्वप्नौ मायिकौ तु मृषासारूप्यतो धिया॥ ३४॥
बुद्धेः सुषुप्तिस्तमसाऽऽवरणं तद्विलक्षणा।
चितेः सुषुप्तिर्वृत्त्याख्यदृश्यावरणशून्यता॥ ३५॥
पूर्णः कूटस्थनित्यश्च स्वस्वधीमात्रवृत्तिदृक्।
वृत्त्याख्यदृश्यविरहात् सर्वदा नेक्षते पुमान्॥ ३६॥
वृत्तिदेशे यथा बोधस्तथा सर्वत्र सर्वदा।
वृथैव तप्यते मूढैर्व्ययनाशादिनाऽऽत्मनः॥ ३७॥
दुःखभोगमहारोगनिदानं देहगेहिनी।
बुद्धिर्न त्यज्यते मूढैर्महानिद्रासुखं यतः॥ ३८॥
अनादिबुद्धिगार्हस्थ्यं विवेकस्त्यज्यते न चेत्।
न मोक्षो बाह्यसन्न्यासादिहाऽमुत्राऽसुखं परम्॥ ३९॥
समचिन्मात्ररूपेषु स्वपरात्मसु सर्वदा।
बुद्धिमात्रविवेकेन स्वपरादिभिदा मृषा॥ ४०॥
चिन्मात्रे निर्गुणे स्वामिन्यारोप्यैवाऽऽत्मकर्तृताम्।
स्वाम्यवज्ञापराधेन बध्यते धीः स्वकर्मभिः॥ ४१॥
साध्वी तु धीः पतिं दृष्ट्वा याथातथ्येन तत्परा।
दृष्टाऽऽनन्दमयी चाऽन्ते पतिदेहे लयं व्रजेत्॥ ४२॥
नाहं कर्ता सुखी दुःखी चिन्मात्राकाशरूपकः।
एवं नाथं चिन्तयन्ती न पत्युर्दुःखभोगदा॥ ४३॥

इति श्रीविज्ञानभिक्षुविरचिते साङ्ख्यसारे आत्मानात्म-
नोश्चिदचित्त्ववैधर्म्यपरिच्छेदः॥ ०॥

अथ चतुर्थः परिच्छेदः ॥

इत्येवमात्मनः प्रोक्तो बुद्ध्यादिभ्यो विलक्षणः ।
चित्प्रकाशोऽधुनाऽऽनन्दरूपता वक्ष्यते तथा ॥ १ ॥
दुःखं कामसुखापेक्षा सुखं दुःखसुखात्ययः ।
इति स्मृतेः सुखात्मत्वं नित्यनिर्दुःखताऽऽत्मनः ॥ २ ॥
परिभाषाबलाद् रूढिबाधः सर्वत्र सम्मतः ।
अन्यथा परिभाषेयं मोक्षशास्त्रे भवेद् वृथा ॥ ३ ॥
यद्वा परोक्षवादेन परमप्रियताप्तये ।
रूपिका सुखगीः पुंसि विभुत्वाप्त्यै खशब्दवत् ॥ ४ ॥
नाऽऽनन्दं न निरानन्दमित्यादिश्रुतिभिः स्फुटम् ।
आत्मन्यानन्दरूपत्वनिषेधाद् युक्तिसंयुतात् ॥ ५ ॥
उपास्याद्यर्थशून्यत्वान् नेति नेति श्रुतेस्तथा ।
निषेधवाक्यं बलवद् विधिवाक्यादिति स्थितिः ॥ ६ ॥
निर्निरानन्दमिति च स्वोपाध्यानन्दभोक्तृताम् ।
स्वामित्वरूपिणीं वक्ति न निर्धन इतीव हि ॥ ७ ॥
प्रेयोऽन्यस्माच्च सर्वस्मादिति श्रुत्या सुखादपि ।
उक्त आत्मा प्रियस्तस्य सुखत्वोक्तिश्च नोचिता ॥ ८ ॥
आनन्दाद्याः प्रधानस्य इति वेदान्तसूत्रतः ।
वेदान्तेऽपि न सिद्धान्त आत्मनः सुखरूपता ॥ ९ ॥
विस्तराद् ब्रह्ममीमांसाभाष्येऽस्माभिः परीक्षितम् ।
चितेरसुखरूपत्वं प्रेमा व्याख्यायतेऽधुना ॥ १० ॥

मा न भूवमहं शश्वद् भूयासमितिरूपकः ।
निर्निमित्तोऽनुरागो यः स प्रेमा परमश्चिति ॥ ११ ॥
अन्याशेषतया बुद्धेः स्नेहोऽयं न सुखेष्वपि ।
अतः प्रियतमः स्वात्मा नाऽन्योऽतो ह्यधिकः प्रियः ॥ १२ ॥
आत्मत्वेनाऽऽत्मनि प्रेमा न सुखत्वाद्यपेक्षते ।
अहं स्यामिति चेद् यस्मात् सुखं स्यामिति नेष्यते ॥ १३ ॥
तथा च सुखतादुःखाभावते वाऽऽत्मताऽपि च ।
प्रेम्णि प्रयोजिका सिद्धा स्वतःप्रेमात्मतैव तु ॥ १४ ॥
तस्माद् वस्तुत आत्मैव प्रियो नौपाधिकत्वतः ।
औपाधिकीतरप्रीतिरस्थिरत्वान् न तात्त्विकी ॥ १५ ॥
प्रीतिरन्यत्र चाऽनित्याऽविवेकाद्यैः सुखादिषु ।
आत्मप्रीतिस्तु नित्याऽतोनित्यानन्दः पुमान् मतः ॥ १६ ॥
आत्मनः प्रियतां बुद्धिर्यदि पश्येत् समाहिता ।
सर्वातिशायिनीं तर्हि सुखाब्धौ किं न मज्जति ॥ १७ ॥
प्रियदर्शनतो बुद्धेः सुखं लोकेषु दृश्यते ।
अतोऽनुमेयं परमप्रियदृष्ट्या परं सुखम् ॥ १८ ॥
आत्मार्थत्वेन सर्वत्र प्रीतिरात्मा स्वतः प्रियः ।
इति शश्वच्छ्रुतिः प्राह आत्मदृष्टिविधित्सया ॥ १९ ॥
ततोऽप्यनुपमं ज्ञेयं प्रियात्मेक्षणतः सुखम् ।
भुञ्जते तत् सुखं धीरा जीवन्मुक्ता महाधियः ॥ २० ॥
अन्तरात्मसुखं सत्यमविसंवादि योगिनम् ।
अपश्यन् कृपणो बाह्यसुखार्थी वञ्चितो जनः ॥ २१ ॥

सुखाशया बहिः पश्यन् देही हीन्द्रियरन्ध्रकैः ।
वातायनैर्गृहीत्वाऽन्तः सुखं वेत्ति न बाह्यदृक् ॥ २२ ॥
दुःखलभ्यान् दुःखमयान् परिणामेऽतिदुःखदान् ।
विषयोत्थान् सुखाभासान् धिक् स्वात्मसुखरोधकान् ॥२३॥

इति श्रीविज्ञानभिक्षुविरचिते साङ्ख्यसारे आत्मानात्मनोः प्रियाप्रियत्ववैधर्म्यपरिच्छेदः ॥ * ॥

अथ पञ्चमः परिच्छेदः ।

परिच्छेदत्रयेणोक्तं सच्चिदानन्दरूपकम् ।
गीयमानं श्रुतिस्मृत्योरात्मनो लक्षणत्रयम ॥ १ ॥
तद्वैपरीत्यमन्येषां लक्षणं चेरितं स्फुटम् ।
आभ्यां तु गुणदोषाभ्यां विवेको दोषहृत् परः ॥ २ ॥
नैर्गुण्यसगुणत्वादिवैधर्म्याण्यपराण्यपि ।
बहूनि वच्म्ये सङ्क्षेपात् पुम्प्रकृत्योरतः परम् ॥ ३ ॥
धियोऽर्थाकारया वृत्त्या जनितत्वात् सुखादयः ।
सामानाधिकरण्येन कल्प्यन्ते लाघवाद् धियाम् ॥ ४ ॥
महदादेर्जडत्वेन तद्धेतुश्च जडो मतः ।
कार्यकारणसाजात्यं दृष्टं लोके हि सर्वतः ॥ ५ ॥
अत आत्मा बोधमात्रतया सिध्यति लाघवात् ।
गुणाः सर्वे प्रकृत्यादेर्विकारास्चेतरेऽखिलाः ॥ ६ ॥
आत्मा तु निर्गुणस्तद्वत् कूटस्थश्च मतो बुधैः ।
चितेः कूटस्थसञ्ज्ञा तु स्थिरत्वाद् गिरिकूटवत् ॥ ७ ॥

लेपश्चेतरसम्बन्धे तद्रूपैरुपरक्तता ।
यथा विषयसम्बन्धाद् बुद्धौ भवति वासना ॥ ८ ॥
भाण्डादौ द्रव्ययोगाच् च तत्तद्द्रव्यस्य वासना ।
लेपहेतुश्च सम्बन्धः सङ्गः सम्बन्धि चाऽञ्जनम् ॥ ९ ॥
अतो निरञ्जनोऽसङ्गो निर्लेपश्चोच्यते पुमान् ।
नभःपुष्करपत्रादिदृष्टान्तैः परमर्षिभिः ॥ १० ॥
चिन्मात्रानन्तशक्त्यब्धौ पुमर्थपवनेरिताः ।
सत्त्वादिशक्तयो यान्ति विश्वबुद्बुदरूपताम् ॥ ११ ॥
अत ईशश्चिदात्मैव जगतः सन्निधानतः ।
मणिवत् प्रेरकत्वेन जडानामयसामिव ॥ १२ ॥
पुमानेव जगत्कर्ता जगद्भर्ताऽखिलेश्वरः ।
स्वाम्यर्थे भृत्यवद् यस्माज् जडवर्गः प्रवर्तते ॥ १३ ॥
करणानि च देहेषु राजार्थमधिकारिवत् ।
भोग्यजातं मनोमन्त्रिण्यर्पयन्ति स्वभावतः ॥ १४ ॥
तैर्भोग्यैर्युक्तमात्मानमावेदयति धीश्चितिं ।
इच्छामात्रेण तद् भुङ्क्ते राजेवाऽऽत्माऽखिलेश्वरः ॥ १५ ॥
धनादेरीश्वरो देहो देहस्येन्द्रियमीश्वरम् ।
इन्द्रियस्येश्वरी बुद्धिर्बुद्धेरात्मेश्वरः परः ॥ १६ ॥
कूटस्थस्येश्वरस्याऽन्यो नाऽस्ति प्रेरक इत्यतः ।
ईश्वरस्याऽवधित्वेन द्रष्टा वै परमेश्वरः ॥ १७ ॥
अन्यस्याऽऽगन्तुकैश्वर्यं बहुव्यापारसङ्कुलम् ।
निर्व्यापारस्य निर्दोषमनाद्यैश्वर्यमात्मनः ॥ १८ ॥

सर्वशक्तिमयो ह्यात्मा शक्तिमण्डलताण्डवः ।
संसारं तन्निवृत्तिं च माययाऽऽप्नोति हेलया ॥ १९ ॥
सर्वातिशायि निर्दोषमैश्वर्यमिदमात्मनः ।
पश्यतो योगिनो ब्राह्ममप्यैश्वर्यं तृणायते ॥ २० ॥
बाह्यस्याऽऽत्मोच्यते देहो देहस्याऽऽत्मेन्द्रियाणि च ।
बुद्धिरात्मेन्द्रियान्तस्य बुद्धेरात्मा तु चिन्नभः ॥ २१ ॥
अत आत्मावधित्वेन परमात्मोच्यते चितिः ।
तथाऽन्तःकरणैर्योगाज् जीव इत्युच्यते चितिः ॥ २२ ॥
अविद्याकार्यरहितः परमात्मेति च स्मृतिः ।
यस्य यद् व्यापकं तस्य तद् ब्रह्माऽतो धरादिकम् ॥२३॥
प्रकृत्यन्तं भवेद् ब्रह्म स्वस्वकार्याद्यपेक्षया ।
सेश्वरे साङ्ख्यवादेऽपि चितेरेवाऽनुमन्यते ॥ २४ ॥
परे वा परमात्मत्वादिकं तु न जडे क्वचित् ।
अध्यक्षव्यापकत्वाभ्यां परं ब्रह्म तु चेतनः ॥ २५ ॥
तस्याऽध्यक्षं व्यापकं च न हेतुविधयाऽस्ति हि ।
असङ्ख्यात्मा नभोराशिरविभक्तैकरूपकः ॥ २६ ॥
सोऽतश्चिद्घनविज्ञानघनात्मघनसंज्ञकः ।
प्रकाशस्याऽनपेक्षत्वात् स्वस्य द्रष्टृतयाऽपि च ॥ २७ ॥
स्वप्रकाशः पुमानुक्त इतरे तद्विलक्षणाः ।
भोगोऽभ्यवहृतिः सा च कूटस्थे नाऽस्ति धीष्विव ॥ २८ ॥
धीवृत्तिप्रतिबिम्बाख्यगौणभोगा तु भोक्तृता ।
साक्षाद् धीवृत्तिद्रष्टृत्वाद् बुद्धिसाक्ष्युच्यते पुमान् ॥ २९ ॥

विना विकारं द्रष्टृत्वात् साक्षी उक्तोऽखिलस्य सः।
चैत्योपरागरूपत्वात् साक्षिताऽप्यध्रुवा चितः॥ ३०॥
उपलक्षणमेवेदमपि व्यावृत्तये जडात्।
अतः पुमाननिर्देश्योऽणुश्च सूक्ष्मश्च कथ्यते॥ ३१॥
विना दृश्यमदृश्यत्वादव्यक्तश्चोच्यते स्वतः।
अदृश्यो दृश्यते राहुर्गृहीतेन यथेन्दुना॥ ३२॥
अदृश्यं चाऽस्यमादर्शे चित् तथा स्वस्वबुद्धिषु।
चिति विश्वस्य सङ्गश्चेद् विश्वं भासेत सर्वदा॥ ३३॥
विश्वाधारोऽप्यतः शून्यमिति चिन्नीयते खवत्।
दृश्यदोषान् मृषाबुद्धिर्द्रष्टर्यारोप्य निर्मले॥ ३४॥
आदर्शे मलवद् व्योम्नि दोषदृष्ट्या तु तप्यते।
वस्तुतश्चिति नाऽस्त्येव मलो दृश्याश्रितः सदा॥ ३५॥
अतश्च निर्मलः स्वस्थो निर्दोषश्चोच्यते पुमान्।
सजातीयेषु वैधर्म्यलक्षणा नाऽस्ति यद् भिदा॥ ३६॥
अत आत्मा समः प्रोक्त ऐकरूप्याच्च सर्वदा।
देहाध्यक्षतया देही पुर्यभिव्यक्तितः पुमान्॥ ३७॥
एकाकित्वादद्वितीयः केवलश्चोच्यते तु सः।
चिच्छक्त्यप्रतिबन्धेन प्रोच्यतेऽनावृतः पुमान्॥ ३८॥
सर्वस्वामितया चाऽऽत्मा क्षेत्रज्ञः क्षेत्रवेदनात्।
हृत्सरोवरधीपद्मदलवृत्तिषु लीलया॥ ३९॥
चरन्निवाऽऽनन्दमीनान् भुञ्जानो हंस उच्यते।
हकारेण बहिर्याति सकारेण विशन् पुनः॥ ४०॥

प्राणवृत्त्याऽनया चाऽपि प्राण्यात्मा हंस उच्यते ।
शरीरागारहृद्धामगुहायां बुद्धिभार्यया ॥ ४१ ॥
व्यज्यमानस्तया सार्धं स्वपन्निव गुहाशयः ।
त्रिगुणात्मकमायां स्वां सान्निध्यात् परिणामयन् ॥ ४२ ॥
मायीति कथ्यते चाऽऽत्मा तत्कृतानन्तवेषधृक् ।
खान्येकादश भूतानि पञ्चैतानि तु षोडश ॥ ४३ ॥
पुंसः कलास्तत्त्वतस्तु निरंशत्वात् स निष्कलः ।
अहंशब्दः स्वामिवाची स्वामी साक्षी तु चेतसः ॥ ४४ ॥
अतोऽहमिति शब्देन चिन्मात्रं प्रोच्यते बुधैः ।
सर्वेश्वरः सर्ववेत्ता सर्वकर्ताऽद्वयः पुमान् ॥ ४५ ॥
सामान्यादुच्यते यद्वद् राजा सर्वनराधिपः ।
आत्माद्वैतस्य सूत्रेण जातिमात्रेण वर्णनात् ॥ ४६ ॥
प्रलये हि विजातीयद्वैतशून्यत्वमात्मनाम् ।
असङ्गत्वान् नित्यशुद्धो नित्यबुद्धश्च चित्त्वतः ॥ ४७ ॥
नित्यमुक्तस्तथा नित्यनिर्दुःखत्वात् पुमान् मतः ।
इत्यादिगुरुशास्त्रोक्तदिशा स्वानुभवेन च ॥ ४८ ॥
वैधर्म्यादात्मनोऽनात्मविवेकः क्रियतां बुधैः ।
परिच्छेदचतुष्केण पुम्प्रकृत्योः सुविस्तरात् ।
वैधर्म्यगण उक्तोऽयं ध्यायिनामाशु मुक्तिदः ॥ ४९ ॥

इति श्रीविज्ञानभिक्षुविरचिते साङ्ख्यसारे आत्मवैधर्म्यगणपरिच्छेदः ॥ ४ ॥

अथ षष्ठः परिच्छेदः ।

विवेकमेव सद्युक्त्या मत्वा तदनुभूयते ।
राजयोगं यथा कुर्यात् समासेन तदुच्यते ॥ १ ॥
अशक्तो राजयोगस्य हठयोगेऽधिकारवान् ।
वासिष्ठे हि वसिष्ठाय भुसुण्डेनैवमीरितम् ॥ २ ॥
ज्ञानावृत्ती राजयोगे प्राणायामासने हठे ।
मुख्ये तेऽङ्गतयाऽन्योन्यं सेव्ये शक्त्यनुसारतः ॥ ३ ॥
विषयेऽनन्तदोषा ये श्रुतिस्मृतिसमीरिताः ।
त आदौ परिद्रष्टव्याश्चित्तस्थैर्याय योगिभिः ॥ ४ ॥
कामबीजान्यनन्तानि सम्प्ररोहन्ति यद्धृदि ।
तत्राऽटवीनिभे ज्ञानपुण्यसस्यं न वर्धते ॥ ५ ॥
दोषदृष्ट्यग्निसन्दग्धे कामबीजे तु चेतसि ।
गुरुशास्त्रहलैः कृष्टे सुक्षेत्रे तद्विवर्धते ॥ ६ ॥
सत्येष्वसत्तां प्रचुरां तथा रम्येष्वरम्यताम् ।
सुखेषु प्रचुरं दुःखं पश्यन् धीरो विरज्यते ॥ ७ ॥
ब्रह्मलोकोऽपि नरको विनाशामेध्यपूरितः ।
युक्तश्च स्वाधिकैरन्यैस्त्रैगुण्यादपि दुःखयुक् ॥ ८ ॥
तत्रत्यैरपि मुक्त्यर्थं यत्यते जन्मभीरुभिः ।
अतो ज्ञेयः समासेन लोकः सर्वोऽपि दुःखयुक् ॥ ९ ॥
इदं मे स्यादिदं मा स्यादितीच्छाव्यथितं मनः ।
स्वभावात् तेन विज्ञेयं दुःखं चित्तेन सङ्गतिः ॥ १० ॥

सुखं सुषुप्तिः परमा दुःखं विषयवेदनम् ।
सुखदुःखसमासोऽयं किमन्यैर्बहुभाषितैः ॥ ११ ॥
तस्मादनर्थानर्थाभान् परीक्ष्य विषयान् सुधीः ।
उत्सृजेत् परमार्थार्थी बालरम्यानहीनिव ॥ १२ ॥
इत्यादिकानन्तदोषदृष्ट्या रागस्य तानवे ।
मायाविवेकतः शुद्धमात्मानं चिन्तयेत् सदा ॥ १३ ॥
इदं तदिति निर्देष्टुं गुरुणाऽपि न शक्यते ।
उदासीनस्याऽऽत्मतत्त्वं स्वयमेव प्रकाशते ॥ १४ ॥
बुद्धिबोधात्मको बुद्धिसाक्षी बुद्धेः परो विभुः ।
कूटस्थोऽहं चिदादित्य इत्येकाग्रोऽनुचिन्तयेत् ॥ १५ ॥
वृत्तिबोधो घटच्छिद्रमिव नाशाल्प ईक्ष्यते ।
वस्तुतो वृत्तिबोधोऽहं पूर्णो व्योमवदक्षयः ॥ १६ ॥
अन्तर्यद् दृश्यते सर्वं तद् बुद्धेर्वृत्तिरुच्यते ।
तेभ्यो दुःखात्मकेभ्योऽहं साक्षात् तद्वीक्षिता पृथक् ॥१७॥
कर्मकर्तृविरोधो हि वृत्त्या वृत्तिप्रकाशने ।
वृत्तिधाराकल्पने च गौरवादिति निश्चितम् ॥ १८ ॥
हर्षशोकभयक्रोधलोभमोहमदैस्तथा ।
द्वेषाभिमानकार्पण्यनिद्रालस्यस्मरादिभिः ॥ १९ ॥
धर्माधर्मैश्च सम्पूर्णा बुद्धिर्दुःखमयी तु मे ।
आत्मानं दर्शयत्येव भास्करायेव रोगिणः ॥ २० ॥
अहं सर्वगतं शान्तं परमात्मघनं शुचि ।
अचिन्त्यचिन्मात्रनभो विश्वदर्पणमक्षयम् ॥ २१ ॥

निरञ्जनं निराधारं निर्गुणं निरुपद्रवम् ।
निर्विशेषं सजातीयात् समस्तार्थावभासकम् ॥ २२ ॥
ब्रह्मविष्णुमहेशाद्याः स्थावरान्ताश्च चेतनाः ।
अवैधर्म्यात्मकाभेदादहमित्यनुचिन्तयेत् ॥ २३ ॥
अहमन्ये च पुरुषाः समचिद्व्योमरूपिणः ।
अत आत्मैक एवाऽहमिति श्रुतिषु गीयते ॥ २४ ॥
इति पश्यन् स्वभोगैश्च योगी विश्वं प्रपूजयेत् ।
आत्मयागोऽप्ययं प्रोक्तः श्रुत्युक्तः साङ्ख्ययोगिनाम्॥२५॥
सर्वभूतस्थमात्मानं सर्वभूतानि चाऽऽत्मनि ।
समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति ॥ २६ ॥
इत्येवं मनुनाऽप्यात्मयागो ज्ञानाङ्गमीरितः ।
तस्मादभयदानेन स्वभोगाद्यर्चनेन च ॥ २७ ॥
सम्मानयन् भूतजातमात्मानमनुचिन्तयेत् ।
ब्रह्मविष्णुशिवादीनां भोगे रागश्च हीयते ॥ २८ ॥
तेषां स्वसाम्यदृष्ट्याऽतः साम्यं योगी विचिन्तयेत् ।
उत्पत्तौ प्रलये चैव सर्वावस्थासु सर्वदा ॥ २९ ॥
सर्वेषामेकरूपत्व द्रष्टू रागादिकं कुतः ।
विष्ण्वादयो महैश्वर्यं भुञ्जाना अपि नाऽधिकाः ॥ ३० ॥
मत्तोऽतोऽलं तदैश्वर्यैरविवेकिजनप्रियैः ।
गुणकर्मादिभिः किञ्चिन् निरीक्ष्याऽधिकमात्मनः ॥३१॥
तदर्थं यतते लोको नाऽहं पश्यामि मेऽधिकम् ।
तथा न्यूनं न पश्यामि यदतिक्रमशङ्कया ॥ ३२ ॥

देवा दैत्यजयायेव यतिष्ये तज्जयाशया ।
अहं यथा तथैवाऽन्ये आब्रह्मा नारका जनाः ॥ ३३ ॥
दृश्यन्ते स्वात्मवत् प्रेम्णा पितृभ्रातृसुतादिवत् ।
क ईश ईशितव्यो वा कः श्रेष्ठः कोऽधमोऽपि वा ॥ ३४ ॥
अभिन्ने भेददृष्ट्या स्यान् मृत्योर्भयमिति श्रुतिः ।
चिद्व्योमस्वेकरूपेषु ईशानीशादिरूपकः ॥ ३५ ॥
रूपभेदो ह्यसन् सर्वः स्फटिके रूपभेदवत् ।
धियां रूपैः पुमानेको बहुरूप इवेयते ॥ ३६ ॥
वृकचर्मादिरूपाद्यैर्मायीव बहुरूपधृक् ।
मामालिङ्ग्य निराकारं विविधाकारधारिणी ॥ ३७ ॥
मायैवैका हि नृत्यन्ती मोहयत्यखिला धियः ।
पुंसां भेदो बुद्धिभेदादम्बुभेदाद् यथा रवेः ॥ ३८ ॥
व्योम्नश्च छिद्ररूपेण भेदः कुम्भादिभेदतः ।
अतः शुद्धो बुद्धमुक्तः सर्वदा सर्वगोऽव्ययः ॥ ३९ ॥
अहमन्ये च तत्राऽहो शत्रुमित्रादिधीर्मृषा ।
ब्रह्मणीशे हराविन्द्रे सर्वभूतगणे तथा ॥ ४० ॥
उत्तमाधममध्यत्वविभागो मायया मृषा ।
त्रिगुणात्मकमायायास्त्रैविध्यादात्मनोऽपि हि ॥ ४१ ॥
उत्तमाधममध्यत्वत्रैविध्यं नैव हि स्वतः ।
यथा देहे तथाऽन्यत्र चित्प्रकाशोऽयमव्ययः ॥ ४२ ॥
व्यक्तताव्यक्ततामात्रभेदो ह्यन्तरबाह्ययोः ।
एवमन्येऽपि पुरुषा बद्धमुक्ताविशेषतः ॥ ४३ ॥

ईशानीशाविशेषाच्च पुरुषार्थो न मेऽस्त्यतः।
महानिद्रैव मे साध्वी दुःखभोगहरा प्रिया ॥ ४४ ॥
अप्रिया मूढचित्तानामसाध्वी धीहतात्मनाम्।
चिदादर्शे मयि धियो यद्यपि प्रतिबिम्बनम् ॥ ४५ ॥
तत्त्वतो नैव दोषाय तथाऽपि त्याज्यमेव तत्।
स्वभावादस्य हेयत्वं स्वानुभूत्या हि सिध्यति ॥ ४६ ॥
यथा कोऽपि परस्याऽपि वैरूप्यं न दिदृक्षति।
स्वामिन्यारोप्याऽऽत्मदोषान् साध्वीयमनुतप्यते ॥ ४७ ॥
निर्दोषं स्वामिनं दृष्ट्वा निर्दोषा स्यात् पतिव्रता।
एवमस्या रूपभेदेऽप्येकरूपोऽस्मि सर्वदा ॥ ४८ ॥
भुञ्जानो वाऽप्यभुञ्जानस्तां मदर्थामनन्यगाम्।
यथैकरूपतोपाधियोगायोगदशास्वहो ॥ ४९ ॥
आदर्शस्याऽमलस्यैव चिन्नभोदर्पणस्य मे।
दृश्यबुद्धिगता दोषाः साक्षात् तद्द्रष्टरि प्रभो ॥ ५० ॥
न सन्ति मयि मोहाद्या भास्करे भास्यदोषवत्।
दुःखैर्बद्धा स्वमात्मानं त्यक्त्वा मद्भावमागता ॥ ५१ ॥
मुच्यते दुःखबन्धाद् धीर्न मे मोक्षो न बन्धनम्।
कूटस्थासङ्गचिद्धाम्नि धीदुःखप्रतिबिम्बनम् ॥ ५२ ॥
योऽन्यो बन्धो भोगरूपः सोऽपि चिद्दर्पणे मृषा।
जाग्रदादित्रयावस्थासाक्षी ताभिर्विवर्जितः ॥ ५३ ॥
अहं पूर्णश्चिदादित्य उदयास्तविवर्जितः।
दर्पणे मुखवद् विश्वं मयि बोधे न तात्त्विकम् ॥ ५४ ॥

विभुत्वेऽपि च बाह्यान्तः सुषुप्त्यादावदर्शनात् ।
मयि वाऽन्यत्र वा पुंसि केवलानुभवे विभौ ॥ ५५ ॥
भाति यत् तद्विवर्त्तो धीप्रतिबिम्बात्मकत्वतः ।
शुक्तौ रजतवद् विश्वमतो मयि न दोषकृत् ॥ ५६ ॥
मरीचौ तोयवत् तद्वद् व्योमादौ नगरादिवत् ।
कालत्रयेऽपि नाऽस्त्येव मयि विश्वं सनातने ॥ ५७ ॥
अन्यत्राऽस्त्वथवा माऽस्तु बुद्ध्यादौ मम तेन किम् ।
मयि सर्वं यथा व्योम्नि सर्वत्राऽहं यथा नभः ॥ ५८ ॥
न सर्वं मयि सर्वत्र नाऽहं चालेपतः खवत् ।
अत एवाऽविभागाख्याभेदेन क्षीरनीरवत् ॥ ५९ ॥
ज्ञानात्मकमिदं विश्वं गायन्ति परमर्षयः ।
जगत् मम मदर्थत्वात् मच्छरीरसुखादिवत् ॥ ६० ॥
यथा मम तथाऽन्येषां ममैवेति धियो भ्रमः ।
वस्तुतस्तु न कस्याऽपि किमपि व्यभिचारतः ॥ ६१ ॥
स्वामित्वस्याऽध्रुवत्वेन पान्थस्याऽऽवासगेहवत् ।
एकं चिन्मात्रमस्तीह शुद्धं शून्यं निरञ्जनम् ॥ ६२ ॥
सूक्ष्मात् सूक्ष्मतरं तत्र न जगत् न जगत्क्रिया ।
दृश्यते सर्वदृश्याढ्या स्वस्वबुद्धिपरम्परा ॥ ६३ ॥
चिन्मण्डलमहादर्शे प्रतिबिम्बमुपागता ।
क्वचिद् व्यक्तं क्वचित् सूक्ष्मं नभः सर्वत्र तिष्ठति ॥ ६४ ॥
यथा तथा चिदाकाशं धीदेशेऽन्यत्र च स्थितम् ।
चिदाकाशमयं विश्वं यतोऽतो धीरितस्ततः ॥ ६५ ॥

भ्रमन्तो तत्र तत्रैव भासन्तेऽर्के घटादिवत्।
धर्माधर्मौ जन्ममृत्यू सुखदुःखादि चाऽखिलम्॥ ६६॥
जाग्रत्यपि मृषा स्वप्न इव जन्मादिकं मम।
दृश्ययोगवियोगाभ्यां चितो जन्मविनाशधीः॥ ६७॥
अभिव्यक्त्यनभिव्यक्तिदोषाभ्यां शशिनो यथा।
महासुषुप्तौ भवजन्ममृत्यु-
दुःस्वप्नधाराः क्षणभङ्गुरा धियः।
पश्याम्यहं ताभिरलिप्तरूपो
घनैरुपेतैर्विगतै रवेः किम्॥ ६८॥
इत्येवं सततं ध्यायन्नेकाग्रमनसा सुधीः।
साक्षात्करोत्यात्मतत्त्वं वागगोचररूपतः॥ ६९॥
स्वरूपं निर्मलं शान्तं मनस्त्यजति चेत् क्षणम्।
तदैव दृश्यसंस्कारशेषात् सङ्क्षुभ्यतीन्द्रियम्॥ ७०॥
उत्थितानुत्थितांस्तत्र इन्द्रियारीन् पुनः पुनः।
विवेकेनैव वज्रेण हन्यादिन्द्रो गिरीनिव॥ ७१॥

इति श्रीविज्ञानभिक्षुविरचिते साङ्ख्यसारे राजयोगप्रकार-
परिच्छेदः॥ * ॥

अथ सप्तमः परिच्छेदः ।

एवमात्मानुभविनो जीवन्मुक्तस्य लक्षणम् ।
स्पष्टं वक्ष्ये भवेद् येन ज्ञानाज्ञानपरीक्षणम् ॥ १ ॥
श्रवणान् मननाद् वाऽऽपि अन्यथाऽऽत्मज्ञताभ्रमात् ।
कुर्याद् गुरुमविद्वांसं स्याच् चाऽज्ञो ज्ञाभिमान्यपि ॥ २ ॥
नैश्वर्यानागतज्ञत्वादिकं ज्ञानस्य लक्षणम् ।
तद्दतेऽपि हि कैवल्यं योगभाष्यकृतेरितम् ॥ ३ ॥
श्रौतस्मार्तानि वाक्यानि ज्ञानिनो मोक्षभागिनः ।
लक्षकाण्येव लिख्यन्ते विश्वासातिशयाय वै ॥ ४ ॥
यत्र सर्वाणि भूतानि आत्मैवाऽभूद् विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ५ ॥
यः सर्वत्राऽनभिस्नेहस्तत् तत् प्राप्य शुभाशुभम् ।
नाऽभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६ ॥
न विस्मरति सर्वत्र यथा सततगो गतिम् ।
न विस्मरति निश्चेत्यं चिन्मात्रं प्राज्ञधीस्तथा ॥ ७ ॥
नोदेति नाऽस्तमायाति सुखे दुःखे मुखप्रभा ।
यथापूर्वस्थितिर्यस्य स जीवन्मुक्त उच्यते ॥ ८ ॥
यो जागर्ति सुषुप्तस्थो यस्य जाग्रन् न विद्यते ।
यस्य निर्वासनो बोधः स जीवन्मुक्त उच्यते ॥ ९ ॥
रागद्वेषभयादीनामनुरूपं चरन्नपि ।
योऽन्तर्व्योमवदत्यच्छः स जीवन्मुक्त उच्यते ॥ १० ॥
यस्य नाऽहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

कुर्वतोऽकुर्वतो वाऽपि स जीवन्मुक्त उच्यते ॥ ११ ॥
अपि शीतरुचावर्के अत्युष्णेऽपीन्दुमण्डले।
अप्यधःप्रसवत्यग्नौ जीवन्मुक्तो न चाऽन्यधीः ॥ १२ ॥
चिदात्मन इमा नित्यम्प्रस्फुरन्तीह शक्तयः।
इत्यस्याऽऽश्चर्यजालेषु नाऽभ्युदेति कुतूहलम् ॥ १३ ॥
परव्यसनिनी नारी व्यग्राऽपि गृहकर्मणि।
तदेवाऽऽस्वादयत्यन्तर्नरसङ्गरसायनम् ॥ १४ ॥
एवं तत्त्वे परे शुद्धे धीरो विश्रान्तिमागतः।
तदेवाऽऽस्वादयत्यन्तर्बहिर्व्यवहरन्नपि ॥ १५ ॥
यो नित्यमध्यात्ममयो नित्यमन्तर्मुखः सुखी।
गम्भीरश्च प्रसन्नश्च गिराविव महाह्रदः ॥ १६ ॥
परानन्दरसालुब्धो रमते स्वात्मनाऽऽत्मनि।
सर्वकर्मपरित्यागी नित्यहृष्टो निरामयः ॥ १७ ॥
न पुण्येन न पापेन नेतरेणाऽपि लिप्यते।
येन केन चिदाच्छन्नो येन केन चिदाशितः ॥ १८ ॥
यत्र क्वचन शायी च स सम्राडिव राजते।
वर्णधर्माश्रमाचारशास्त्रमन्त्रनयोज्झितः। १९ ॥
निर्गच्छति जगज्जालात् पञ्जरादिव केसरी।
वाचामतीतविषयो विषयाशादशोज्झितः ॥ २० ॥
कामप्युपगतः शोभां शरदीव नभस्तलम्।
निःस्तोत्रो निर्नमस्कारः पूज्यपूजाविवर्जितः ॥ २१ ॥
संयुक्तो वा वियुक्तो वा सदाचारनयक्रमैः।

एतावदेव खलु लिङ्गमलिङ्गमूर्त्तेः
संशान्तसंसृतिचिरभ्रमनिर्वृतस्य।
तत्त्वस्य यन्मदनकोपविषादलोभ-
मोहापदामनुदिनं निपुणं तनुत्वम्॥ २२॥
तुर्यविश्रान्तियुक्तस्य प्रतितीर्णस्य भवार्णवात्।
न कृतेनाऽकृतेनाऽर्थो न श्रुतिस्मृतिविभ्रमैः॥ २३॥
तनुं त्यजतु वा तीर्थे श्वपचस्य गृहेऽथवा।
ज्ञानसम्प्राप्तिसमये मुक्त एवाऽमलाशयः॥ २४॥
न मोक्षो नभसः पृष्ठे न पाताले न भूतले।
सर्वाशासङ्क्षये चेतःक्षयो मोक्ष इति श्रुतेः॥ २५॥
जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते।
विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव॥ २६॥
अनाशाखिलशैलादिप्रतिबिम्बे हि यादृशी।
स्याद् दर्पणे दर्पणता केवलात्मस्वरूपिणी॥ २७॥
अहं त्वं जगदित्यादौ प्रशान्ते दृश्यसम्भ्रमे।
स्यात् तादृशी केवलता स्थिते द्रष्टर्यवीक्षणे॥ २८॥
चिन्मात्रं चेत्यरहितमनन्तमजरं शिवम्।
अनादिमध्यनिलयं यदनाधि निरामयम्॥ २९॥
न शून्यं नाऽपि चाऽऽकारं न दृश्यं न च दर्शनम्।
अनाख्यमनभिव्यक्तं तत् किञ्चिदवशिष्यते॥ ३०॥

इति श्रीविज्ञानभिक्षुविरचिते साङ्ख्यसारे जीवन्मुक्तिपरममुक्त्योः परिच्छेदः॥ * ॥

इति साङ्ख्यसारस्योत्तरभागः। साङ्ख्यसाराख्यं प्रकरणं समाप्तम्।

BIBLIOTHECA INDICA;

A

COLLECTION OF ORIENTAL WORKS

PUBLISHED UNDER THE SUPERINTENDENCE OF

THE ASIATIC SOCIETY OF BENGAL.

NEW SERIES.

NOS. 32 & 81.



THE

SA'NKHYA APHORISMS OF KAPILA,

WITH EXTRACTS FROM

VIJNA'NA BHIKSU'S COMMENTARY,

TRANSLATED BY

J. R. BALLANTYNE, LL. D.





CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS.

1865.

SÁNKHYA APHORISMS

OF

KAPILA.



BOOK I.

अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः ॥ १ ॥

The summum bonum.

Aph. 1.—Well, the complete cessation of pain [which is] of three kinds is the complete end of man.

न दृष्टात्तत्सिद्धिर्निवृत्तेरप्यनुवृत्तिदर्शनात् ॥ २ ॥

The end, the summum bonum, is not to be attained by ordinary means.

Aph. 2.—The effectuation of this [complete cessation of pain] is not [to be expected] by means of the visible [—means of obviating evil, such as wealth, &c.—], for we see [—on the loss of wealth, &c.—] restoration [of the misery and evil] after [its temporary] cessation.

प्रात्यहिकक्षुत्प्रतीकारवत्तत्प्रतीकारचेष्टनात्पुरुषार्थत्वम् ॥ ३ ॥

The question whether the end may not be attained by the recurrent use of ordinary means.

Aph. 3.—[Let us consider the doubt that] the soul's desire [the cessation of pain—may result] from [recurrent and sustained] exertions for the obviation [of pain], as in the case of the obviation of daily hunger.

सर्वासम्भवात्सम्भवेऽपि सत्त्वासम्भवाद्धेयः प्रमाणकुशलैः ॥ ४ ॥

This suggestion negatived.

Aph. 4.—This [method of palliatives], is to be rejected by those who are versed in evidence, because it is not everywhere possible [to employ it at all], and because, even if this *were* possible, there would be an impossibility as regards [ensuring] the perfect fitness [of the appliances].

उत्कर्षादपि मोक्षस्य सर्वोत्कर्षश्रुतेः ॥ ५ ॥

Scriptural evidence in favour of this view.

Aph. 5.—Also [an inferior method of riddance from "the ills that flesh is heir to," ought not to be adopted] because of the pre-eminence of Liberation [from 'Bondage,'—as proved] by the text [of scripture declaratory] of the pre-eminence above all else [—of Liberation, as the effectual remedy].

अविशेषश्चोभयोः ॥ ६ ॥

An objection met.

Aph. 6.—And there is no difference between the two, [—no difference in the applicability of liberation, as the remedy, on either of the suppositions, which we shall now consider, viz., that the bondage is essential or that it is adventitious.]

न स्वभावतो बद्धस्य मोक्षसाधनोपदेशविधिः ॥ ७ ॥

Liberation must be possible, else the means would not have been enjoined.

Aph. 7.—There were no rule in the enjoining of means for the liberation of one bound *essentially*, [—because, —to explain the meaning by an illustration,—"*fire* cannot be liberated from its *heat* which is essential to it,—since that which is *essential* exists as long as the substance exists."]

स्वभावस्यानपायित्वादननुष्ठानलक्षणमप्रामाण्यम् ॥ ८ ॥

Scripture would be nugatory if pain were inevitable.

Aph. 8.—Since an essential nature is imperishable, unauthoritativeness, betokened by impracticableness, [would be chargeable against

the scripture, instructing us to get *free* from pain, if pain were essential to humanity:—and this is out of the question,—Scripture being assumed here, as in all others of the six systems, to be an exact measure of truth].

नाशक्योपदेशविधिरुपदिष्टे ऽप्यनुपदेशः ॥ ९ ॥

An impracticable injunction is no rule.

Aph. 9.—There is no rule where something impossible is enjoined; though it *be* enjoined, it is no injunction [" but only the *semblance* of an injunction; because it stands to reason that not even the *Veda* can make one see sense in an absurdity."]

शुक्लपटवद्बीजवच्चेत् ॥ १० ॥

A doubt whether the essential be not removeable.

Aph. 10.—If [some one says]—as in the case of white cloth, or of a seed, [—something essential may be not irremoveable; then he will find his answer in the next aphorism. The doubter is supposed to argue—" the destruction even of what is essential (—in spite of what is stated under *Aph.* 7—) *is* seen; as for example, the essential whiteness of white cloth is removed by dyeing, and the essential power of germination in a seed is removed by fire. Therefore, according to the analogy of the white cloth and the seed, it is possible that there should be the removal of the bondage of the soul even though it *were* essential. So too there may be (without any impropriety) the enjoinment of the *means* thereof."]

शक्त्युद्भवानुद्भवाभ्यां नाशक्योपदेशः ॥ ११ ॥

Decision that an essential property may be hidden but not removed.

Aph. 11.—Since both perceptibleness and [subsequent] non-perceptibleness may belong to some power [which is indestructible], it is not something *impracticable* that is enjoined [when one is directed to render some indestructible power imperceptible. " In regard even to the two examples mentioned in Aph. 10, people do not give an injunction for the positive destruction of something essential, which is indestruc-

tible. Why do we say this? Because in these two instances of the perceptibleness and non-perceptibleness of a power,—the powers, namely, of appearing white, and of germinating,—there are merely the manifestation and afterwards the *hiding* of the whiteness, &c., but not the *removal* of the whiteness or of the power of germination;—because—that is to say—the whiteness of the dyed cloth and the germinating power of the roasted seed can again be brought out by the processes of the bleacher, in the case of the dyed cloth,—and by the will of the *Yogí*—the possessor of supernatural powers,—in the case of the roasted seed."—An example more in accordance with modern views, when the Scientist has superseded the *Yogí*, would be that of Chlorine—with its suffocating odour hidden by union with Sodium in culinary salt, but ready to reappear—fresh in its indestructibility—on the addition of Sulphuric Acid and black Oxide of Manganese. But the *destruction* of Bondage is enjoined;—hence it cannot be *essential* to man. "Wishing to disprove also the notion that it is the result of some adherent *cause*, he rejects the various supposable causes, viz., Time &c."]

न कालयोगतो व्यापिनो नित्यस्य सर्वसम्बन्धात् ॥ १२ ॥

Time, which applies to all, cannot be the cause of the bondage of a part.

Aph. 12.—Not from connection with *time* [does bondage befall the soul], because this, all-pervading and eternal, is eternally associated [with *all*, and not with those alone who are in bondage].

न देशयोगतोऽप्यस्मात् ॥ १३ ॥

Place, for the same reason, cannot be the cause.

Aph. 13.—Nor [does bondage arise] from connection with *place* either, for the same reason.

नावस्थातो देहधर्मत्वात्तस्याः ॥ १४ ॥

The soul is not kept in bondage by its being conditioned.

Aph. 14.—Nor [does the bondage of the soul arise] from its being conditioned [by its standing among cir-

cumstances that clog it by limiting it], because *that* is the fact in regard to [not the soul but] the *body*.

असङ्गो ऽयम्पुरुष इति ॥ १५ ॥

The soul is absolute.

Aph. 15.—Because this soul is [unassociated with any conditions or circumstances that could serve as its bonds:—it is] absolute. ["The word *iti* here shows that it, i. e. the assertion conveyed in the aphorism, is a *reason*,—the construction, with the preceding aphorism, being this, that, *since* the soul is unassociated, it belongs only to the *body* to be conditioned."]

न कर्मणान्यधर्मत्वादतिप्रसक्तेश्च ॥ १६ ॥

The fruit of works belongs not to the soul.

Aph. 16.—Nor [does the bondage of soul arise] from any work, because these are the property of another, [viz., the mind,] and because it [the bondage] might be eternal [if the case were as you imagine; for, "if through a property of another, the bondage of one quite distinct could take place, then bondage might befall even the liberated"—through some acts of some one else.]

विचित्रभोगानुपपत्तिरन्यधर्मत्वे ॥ १७ ॥

Why it is that the bondage must belong to the soul, and not to the mind merely.

Aph. 17.—If it were the property of any other, then there could not be diverse experience, [—"there could be no such different experience as one man's experiencing pain and another man's not," for, it must be remembered, it is not in point of *mind* but of *soul* that men are held by Kapila to be numerically different;—"therefore it must be admitted that pain is connected with the soul also. And this (pain that belongs to the soul) is in the shape merely of a *reflection* of the pain" that attaches to its own attendant organism].

प्रकृतिनिबन्धनाच्चेन्न तस्यापि पारतन्त्र्यम् ॥ १८ ॥

Nature is not the immediate cause of the soul's bondage.

Aph. 18.—If [you say that the soul's bondage arises] from Nature as its cause, [then I say] no,—[because]

that also is a dependent thing, [—"because that also, i. e. Nature also, is dependent (—for its power of seemingly binding or influencing soul—) on the *conjunction* which is to be mentioned in the next aphorism." "Therefore, since Nature can be the cause of bondage only as depending on something else (—i. e. on the conjunction to be mentioned in the next aphorism), through this very sort of conjunction it follows that the bondage is *reflectional,*—like the heat of water due to the conjunction of fire," —water being held to be essentially cold, and only to *seem* hot while the heat continues in conjunction with it].

न नित्यशुद्धबुद्धमुक्तस्वभावस्य तद्योगस्तद्योगादृतेतु ॥ १९ ॥

What really is the relation of its bondage to the soul.

Aph. 19.—But not without the conjunction thereof [i. e. of Nature] is there the connection of that [i. e. of pain] with that [viz. the soul] which is ever essentially a pure and free intelligence,—[while the bondage of the soul is reflectional—and not inherent in it either essentially or adventitiously. "For if bondage were produced by the conjunction (of the soul) with nature, as colour is produced by heating (—in the case of a jar of black clay which becomes red in the baking—), then, just like that, it would continue even after disjunction therefrom,"—as the red colour remains in the jar after the fire of the brick-kiln has been extinguished,—whereas the red colour occăsioned in a crystal vase by a China-rose, while it occurs *not without* the China-rose, ceases on the removal thereof. "Next he rejects certain causes of [the soul's] bondage preferred by others."]

(नाविद्यातोऽप्यवस्तुना बन्धायोगात् ॥ २० ॥

The Vedántic tenet on this point disputed.

Aph. 20.—Not from Ignorance, too, [does the soul's bondage, as the Vedántin holds, arise], because that which is not a reality is not adapted to binding,—[for "the binding of any one with a rope merely *dreamt* of was never witnessed."]

वस्तुत्वे सिद्धान्तहानिः ॥ २१ ॥

The Vedántin cannot evade the objection without stultifying himself.

Aph. 21.—If it ['Ignorance'] *be* [asserted by you to be] a reality, then there is an abandonment of the [Vedántic] tenet [by you who profess to follow the Vedánta].

विजातीयद्वैतापत्तिश्च ॥ २२ ॥

The Vedántin cannot evade the objection without conceding a duality.

Aph. 22.—And [if you assume 'Ignorance' to be a reality, then] there would be a *duality* through [there being] something of a different kind [from soul,—which you asserters of *non-duality* cannot contemplate allowing. "For the followers of the *Vedánta*, asserting *non-duality*, hold that there is neither a duality through there being something of the same kind with soul nor through there being something of a different kind."]

विरुद्धोभयरूपा चेत् ॥ २३ ॥

The Vedántin must not allege that 'Ignorance' is at once real and unreal.

Aph. 23.—If [the Vedántin alleges, regarding 'Ignorance,' that] it is in the shape of both these opposites, [—then we shall say Nay, for the reason to be assigned in the next aphorism].

न तादृक्पदार्थाप्रतीतेः ॥ २४ ॥

There is no such thing as a thing at once real and unreal.

Aph. 24.—[To the suggestion that 'Ignorance' is at once real and unreal, we say] no,—because no such thing is known [as is at once real and unreal].

न वयं षट्पदार्थवादिनो वैशेषिकादिवत् ॥ २५ ॥

A question whether the Vedántin is bound to avoid self-contradiction.

Aph. 25.—[Possibly the Vedántin may remonstrate—] "*We* are not asserters of any Six Categories like the *Vais'eshikas* and others" [—like the *Vais'eshikas* who arrange all

things under six heads, and the *Naiyáyikas* who arrange them under sixteen;—"therefore we hold that there *is* such a thing —unknown though it be (to people in general)—as 'Ignorance' which is at once real and unreal, or (if you prefer it) which differs at once from the real and the unreal (—see *Vedánta-sára* §21—), because this is established by proofs," scriptural or otherwise, which are satisfactory to *us*, although they may not comply with all the technical requisitions of Gautama's scheme of argumentative exposition,—see Nyáya Aphorisms, Aph. 35. This Vedántic pretence of evading the objection by disallowing the categories of the Nyáya, he disposes of as follows.]

अनियतत्वे ऽपि नायौक्तिकस्य संग्रहो ऽन्यथा बालोन्मत्तादिसमत्वम् ॥ २६ ॥

The self-contradictory is altogether inadmissible.

Aph. 26.—Even although this be not compulsory [that the categories be reckoned six or sixteen], there is no acceptance of the inconsistent, else we come to the level of children and madmen and the like:—[for, "let there be no system of categories, still, since *being* and *not-being* are contradictory, it is impossible for any disciples to admit, merely on your worship's assertion, a thing at once real and unreal, which is inconsistent,—contrary to all fitness; otherwise we might as well accept also the self-contradictory assertions of children and the like;—such is the meaning."]

नानादिविषयोपरागनिमित्तको ऽप्यस्य ॥ २७ ॥

The heretical theory of a succession of momentary objects from all eternity, as causing the soul's bondage, rejected.

Aph. 27.—[The bondage] thereof, moreover, is not caused by any influence of objects from all eternity, [as those imagine who assert that there exist external objects, of momentary duration individually, each being, however, replaced by its fac-simile the next instant, so that the uninterrupted series of productions becomes something equivalent to continuous duration, and so that by the influence of these the bondage of the soul is occasioned.]

न बाह्याभ्यन्तरयोरुपरज्योपरञ्जकभावो ऽपि देशव्यवधानात् स्रुघ्नस्थपाटलिपुत्रस्थयोरिव ॥ २८ ॥

A thing cannot act where it is not.

Aph. 28. Also between the external and the internal there is not the relation of influenced and influencer, because there is a local separation, as there is between him that stays at Srughna and him that stays at Páṭaliputra, [—and, "in the opinion of these (persons whose theory we are at present objecting to), the soul is circumscribed, residing entirely within the body; and that which is thus *within* cannot stand in the relation of the influenced and the influencer as regards an *external* object. Why? Because they are separated in regard to place, like two persons the one of whom remains in Srughna and the other in Páṭaliputra;—such is the meaning. Because the affection which we call 'influence' (*vásaná*) is seen only when there is conjunction,—such as that of madder and the cloth (—to which it gives its colour—) or that of flowers and the flower-basket (—to which they impart their odour.") And if these heretics reply "The influence of objects (on the soul) may be asserted, because there *is* a contact with the object, inasmuch as the soul, according to *us*, goes to the place of the object, just as the senses according to your worship," then we declare as follows.]

द्वयोरेकदेशलब्धोपरागान्न व्यवस्था ॥ २९ ॥

On the heretical view the free soul would be equally liable to bondage.

Aph. 29. [It is impossible that the soul's bondage should arise] from an influence received in the same place [where the object is, because, in that case,] there would be no distinction between the two [—the bond and the free,—the free soul, according to this hypothesis, being just as liable to come across objects as any other—].

अदृष्टवशाच्चेत् ॥ ३० ॥

The heretic's attempted defence.

Aph. 30. If [the heretic, wishing to save his theory, suggests that a differ-

ence between the two cases—*does* exist] in virtue of the *unseen* [—i. e. of merit and demerit,—then he will find his answer in the next aphorism. We suppose the heretic to argue—" But then, granting that they (the free soul and the bound) are alike in respect of their coming into contact with objects, when they become conjoined with them in one and the same locality, yet the *reception of the influence* may result merely from the force of the *unseen*"—i. e. from the merit or demerit of this or that soul,—the soul that is liberated alike from merit and demerit being able to encounter with impunity the object that would enchain one differently circumstanced.]

न द्वयोरेककालायोगादुपकार्य्योपकारकभावः ॥ ३१ ॥

Each back must bear its own burden.

Aph. 31. They [—the soul to-day and the soul to-morrow, on your theory of momentary duration,] cannot stand in the relation of deserver and bestower, since the two do not belong to one and the same time; [—" that is to say, since, in thy opinion, the agent and the patient are distinct, and do not belong to the same time (—believing, as thou heretically dost, not only that *objects* momentarily perish and are replaced, but that the duration of *souls* also is of a like description—), there is positively no such relation (between the soul at one time and its successor at another) as that of deserver and bestower (or transmitter of its merits or demerits); because it is impossible that there should be an influence of objects taking effect on a patient (—say the soul of to-day—) occasioned by the 'unseen' (merit or demerit) belonging to an agent" (—say the soul of yesterday—), which, on the hypothesis in question, is a numerically different individual.]

पुत्रकर्म्मवदिति चेत् ॥ ३२ ॥

Whether merit may or may not be imputed.

Aph. 32. If [the heretic suggests that] the case is like that of the ceremonies in regard to a son, [—then he will find his reply by 'looking

forward. The heretic—admitting the principle that the merit or demerit of an act belongs entirely to the agent—may urge that "as the son is benefited by ceremonies in regard to a son,—such as that (ceremony—see Colebrooke's Hindú Law, vol. 3, p. 104—celebrated) in anticipation of conception,—which (no doubt) belongs to the *father* (who performs the ceremonies to propitiate the gods),—in like manner there may be an influence of objects on the experiencer (—say the soul of to-day—) through the merit or demerit that belongs even to a different subject (—say the soul of yesterday—) : such is the meaning" of the heretic. He refutes this by showing that the illustration is not a fact.]

नास्ति हि तत्र स्थिर एक आत्मा यो गर्भाधानादिना संस्क्रियेत ॥ ३३ ॥

This will not help the heretic's argument.

Aph. 33. [Your illustration proves nothing,] for on *that* theory [of you heretics], there is no one permanent soul which could be consecrated by the ceremonies in anticipation of conception, &c. [—i. e. "on thy theory moreover the benefit of the son, by means of the performance of the ceremonies in anticipation of conception, &c., could not even take place,—because, on that theory there is not one (self-identical) soul, continuing from the time of conception to birth, which could be consecrated (by the ceremonies in question) so as to be a fit subject for the duties that pertain to the time subsequent to birth (—such as the investiture with the sacred thread, for which the young bráhman would not be a fit subject if the ceremonies in anticipation of his conception had been omitted—) ; and thus your illustration is not a real one" on your *own* theory ;—(it is not a thing that you can assert as a fact.) "And according to *my* theory also your illustration is not a fact, seeing that it *is* possible that the benefit to the son should arise from the merit deposited in the son by means of the ceremony regarding the son, for it is an implied tenet (of my school) that it (the soul) is permanent (in its self-identity,—so that it is

a conceivable depositary of merit), and there is the injunction' of Manu—ch. 2. v. 26.—, with regard to the ceremonies in question, which proceeds on the assumption of the possibility of imputed righteousness].

स्थिरकार्यासिद्धेः क्षणिकत्वम् ॥ ३४ ॥

Whether bondage too may not be momentary and so require no cause.

Aph. 34. Since there is no such thing as a permanent result [—may some other argue on the heretical view], —the momentariness [of bondage also is to be admitted. "And thus the position fallen back upon is, that bondage need have no cause at all. And this is the application of the argument—viz.—

(1) Bondage, &c., is momentary :—
(2) Because it exists :—and
(3) Every thing that exists is momentary, as the apex of the lamp-flame, or the like.

And (—continues the heretic—) this (reason—viz. 'existence'—) does not extend *unduly* (—as you may object—) to the case of (what *you* choose to regard as a *permanent* product, such as) a jar or the like, because *that* also (in *my* opinion) is like the subject in dispute (in being momentary),—this being precisely what is asserted in the expression 'Since there is *no such thing* as a permanent result.'"]

न प्रत्यभिज्ञाबाधात् ॥ ३५ ॥

The fact of recognition proves that things are not momentary.

Aph. 35. Nay—[we reply to these heretics,—things are *not* momentary in their duration], for the absurdity of this is proved by *recognition* :—["in fact *nothing* is momentary, because the absurdity of its being momentary follows from the opposite argument to yours taken from such facts of recognition as 'What I saw,—that same do I touch,'—(an argument which may be fully stated as follows)—viz.

(1) Bondage, &c., is a permanent thing (—not a momentary thing—);
(2) Because it exists:—and
(3) Every thing that exists is a permanent thing,—as a jar, or the like."]

श्रुतिन्यायविरोधाच्च ॥ ३६ ॥

That things are momentary is contradicted by Scripture and reasoning.

Aph. 36. And [things are not momentary] because this is contradicted by Scripture and by reasoning:—["that is to say,—*nothing* is momentary, because the principle that the whole world, consisting of effects and causes, is momentary, is contradicted by such texts as this—viz. 'All this, O ingenuous one, was antecedently existing,'—and by such scriptural and other arguments as this, viz. 'How should what exists proceed from the non-existent?'"]

दृष्टान्तासिद्धेश्च ॥ ३७ ॥

The heretic's illustration is not a truth.

Aph. 37. And [we reject the argument of this heretic] because his instance is not a fact:—["that is to say,—the principle of the momentariness of all things is denied, because this momentary character does not in fact belong to such instances as the apex of the lamp-flame (on which thou, heretic, dost ground thy generalization):—moreover thou quite errest in regard to momentariness in that instance from not taking account of the minute and numerous instants (really included in a duration the 'latens processus' of which thou failest to discern). Moreover if the momentary duration of things be asserted, then there can be no such thing as the relation of cause and effect in the case of the earth and the jar, and the like. And you must not say that there *is* no such thing as the relation of cause and effect, because it is proved to be a reality by the fact that otherwise there would be no such thing as the efforts of him who desires an effect (—

and who therefore sets in operation the causes adapted to its production). With reference to this he declares as follows."]—

युगपज्जायमानयोर्न कार्यकारणभावः ॥ ३८ ॥

The causal relation is not between things that arise simultaneously.

Aph. 38. It is not between two things coming simultaneously into existence that the relation of cause and effect exists,— [for, let us ask,—" does the relation of product and material cause exist between the earth and the jar as *simultaneously* coming into (their supposed momentary) existence, or as successive? Not the first,—because there is nothing to determine that, and because we should not in that case find the man who wants a jar operating with earth, &c., (with a view to the jar's *subsequent* production.) Neither is it the last,—in regard to which he declares as follows."]

पूर्वापाये उत्तरायोगात् ॥ ३९ ॥

A product cannot survive its substantial cause.

Aph. 39. Because when the antecedent departs, the consequent is incompetent [either to arise or to survive it.]

तद्भावे तदयोगादुभयव्यभिचारादपि न ॥ ४० ॥

The co-existence of substantial cause and product is impossible, if things be momentary.

Aph. 40. Moreover not, [on the theory of the momentary duration of things, can there be such a relation as that of cause and effect,] because while the one [the antecedent] exists, the other [the consequent] is incompatible, because the two keep always asunder. [" To complete the aphorism we must say,—' moreover, (on the theory objected to) there can be no such relation as that of cause and effect, because at the time when the antecedent exists, the consequent cannot co-exist with it, the two being mutually exclusive.' The two suggesters of the relation of cause and effect are (1) this concomitancy of affirmatives—that while the product exists, the substance thereof exists, and (2) this concomitancy of negа-

tives—that when the substance no longer exists, the product no longer exists:—and these two (conditions—on *your* theory—) cannot be, because, since things (in your opinion) are momentary in their duration, the two (—viz., the substance and the product —), inasmuch as they are antecedent and consequent, belong to opposite times,"—(and cannot therefore co-exist,—for the product—according to you—does not come into existence until its substance has perished, which is contrary to the nature of the causal relation just defined. But then the heretic may say —do not let the *co-existence* of substance and product be insisted upon as indispensable to the causal relation between the two,— but) "let the nature of a cause belong to the substantial cause, as it belongs to the *instrumental* cause, in respect merely of its *antecedence*. To this we reply as follows."]

पूर्वभावमात्रे न नियमः ॥ ४१ ॥

Antecedence to the product does not distinguish the Matter from the Instrument.

Aph. 41. If there were merely *antecedence*, then there would be no determination [of a substantial or material cause as distinguished from an instrumental cause; but—as we need scarcely remind you—, "that there *is* a distinction between substantial and instrumental causes, the whole world is agreed. Other heretics say—'Since no thing exists except *Thought*, neither does *Bondage*, any more than the things of a dream. Therefore it has *no* cause, for it is absolutely *false*.' He rejects the opinion of these" as follows].

न विज्ञानमात्रं बाह्यप्रतीतेः ॥ ४२ ॥

We have the evidence of Intuition for the External as well as the Internal.

Aph. 42. Not Thought alone exists, because there is the intuition of the external:—["that is to say—the *reality* is not *Thought* alone, because external objects also are proved to exist, just as Thought is, by intuition." "But then (these heretics may rejoin)—'From the example of intuitive perception in *dreams* (cf. Butler's Analogy, Part I. ch. I.), we find this (—

your supposed evidence of objective reality—) to exist even in the *absence* of objects!' To this we reply."]

तदभावे तदभावाच्छून्यं तर्हि ॥ ४३ ॥

The denial of the external amounts to Nihilism.

Aph. 43. Then, since, if the one does not exist, the other does not exist, there is a void [—i. e. nothing exists at all. "Why? Because if the external does not exist, then *thought* does not exist. For it is *intuition* that proves the objective, and if the intuition of the external did not establish the objective, then the intuition of *thought* also would not establish the existence of thought." "Then *let* the reality be a mere void;—and therefore the searching for the cause of Bondage is unfitting, *just because a void is all:*—with such a proposal (as recorded in the next aphorism) does (some one who may claim the title of) the very crest-gem of the heretics rise up in opposition."]

शून्यं तत्त्वं भावो विनश्यति वस्तुधर्म्मत्वाद्विनाशस्य ॥ ४४ ॥

The heretic goes the length of asserting sheer Nihilism.

Aph. 44. The reality is the void; what is, perishes,—because to perish is the habit of things:—[" The void alone (—says this prince of heretics,—or the fact that nothing exists at all—) is the reality (—or the only truth—). Since every thing that exists perishes, and that which is perishable is false, as is a dream, therefore as of all things the beginnings and endings are merely nonentities, Bondage, &c., in the midst (of any beginning and ending), has merely a momentary existence,—is phenomenal and not real. Therefore *who* can be bound by *what?*—this (question) is what we rest upon." "The reason assigned for the perishableness of whatever exists is 'because to perish is the habit of things,'—because to perish (or vanish into nothing) is the *very nature* of things. But nothing continues after quitting its own *nature* (—so that nothing could continue if it *ceased* to perish),—such is the meaning."]

b. He rejects [this heretical view.]

अपवादमात्रमबुद्धानाम् ॥ ४५ ॥

Nihilism denied, as the indiscerptible is indestructible.

Aph. 45. This is a mere counter-assertion of unintelligent persons—["i. e., of blockheads,—a mere *idle* counter-assertion, that a thing must needs be perishable *because it exists;* (and such an assertion is idle) because things that are not made up of parts, since there is no cause of the destruction of such things, cannot perish. But what need of many words? It is not the fact that even *products* perish, for, just as by the cognition that 'the jar is old' [we mean that it has passed from the condition of new to that of old], so too by such a cognition as this that 'the jar has passed away,' it is only settled that the jar, or the like, *in the condition* of having passed away, still *is*."]

उभयपक्षसमानक्षेमत्वादयमपि ॥ ४६ ॥

Nihilism is open to the same objections as both the Momentary and the Ideal theories.

Aph. 46. Moreover this [nihilistic theory is not a right one] because it has the same fortune as both the views [which were confuted just before by the fact of *recognition,* (—which is at least as little consistent with Nihilism as it is with the momentary duration of things), and the intuition of the external,—see *Aphs.* 35 and 42. "Moreover as for the opinion which is accepted by these (heretics)—viz. '*Let the mere void* (of absolute nonentity) be the soul's aim and summum bonum, since herein consist at once the cessation of pain (—which cannot continue when there is absolutely *nothing*)—and also the means thereof (—since there can be no further means required for the removal of any thing if it be settled that the thing positively does not exist),'—this too can hardly be,—so he declares as follows"].

अपुरुषार्थत्वमुभयथा ॥ ४७ ॥

The soul's aim is not annihilation.

Aph. 47. In neither way [—whether as a means or as an end—] is this [annihilation] the soul's aim, [—"because the whole world agrees

that the aim of the soul consists in the joys, &c., that shall abide *in it*,—that is to say, because (*they* hold, while) *you* do not hold, that there is a *permanent* soul,"—see *Aphs*. 33—in respect of which the liberation or beatification should be possible or even predicable].

न गतिविशेषात् ॥ ४८ ॥

It is by no movement that the soul gets into bondage.

Aph. 48. Not from any kind of motion —[such as its entrance into a body—does the soul's bondage result as some have imagined].

निष्क्रियस्य तदसम्भवात् ॥ ४९ ॥

What is all-pervading does not change place.

Aph. 49. Because this is impossible for what is inactive [—or, in other words, without motion, as the soul is, because all-pervading,—and therefore incapable of changing its place].

मूर्त्तत्वात् घटादिवत् समानधर्मापत्तावपसिद्धान्तः ॥ ५० ॥

Were the soul limited it might be perishable.

Aph. 50. [We cannot admit that the soul is other than all-pervading, because] by being limited, since it would come under the same conditions as jars, &c., [in being made up of parts, and hence destructible,] there would be a contradiction to our tenet [of its imperishableness].

गतिश्रुतिरप्युपाधियोगादाकाशवत् ॥ ५१ ॥

Soul moves not, any more than Space.

Aph. 51. The [Vedic] text regarding the *motion* [of the soul], moreover, is [applicable only] because of the junction of an *attendant*, as in the case of the Ether [or *Space*, which moves not, though we talk of the space enclosed in a jar, as moving with the jar. "Since there are such proofs of the soul's unlimitedness as the declaration that 'It is eternal, omnipresent, permanent,' the text regarding its *motion* is to be explained as having reference to a movement pertaining (not to the soul but) to an attendant;"—viz. Nature].

न कर्मणाप्यतद्धर्मत्वात् ॥ ५२ ॥

The bondage of the soul is no result of any merit or demerit.

Aph. 52. Nor moreover [does the bondage of the soul result from the merit or demerit arising] from works, because these belong not thereto,—see Aph. 16].

अतिप्रसक्तिरन्यधर्मत्वे ॥ ५३ ॥

Else bondage might cling even to the emancipated.

Aph. 53. If the case were otherwise [than as I say], then it [the bondage of the soul] might extend unduly [even to the emancipated, for the same reasons as those stated under Aph. 16].

निर्गुणादिश्रुतिविरोधश्चेति ॥ ५४ ॥

A single text of scripture upsets equally all the heretical notions of the soul's relation to bondage.

Aph. 54. And this [opinion that the bondage of the soul arises from any of these causes alleged by the heretics] is contrary to such texts as the one that declares it [the soul] to be without qualities;—and so much for that point. [The case then stands thus, that "the immediate cause of the bondage of the soul is just the conjunction of Nature and of the soul."]

तद्योगोऽप्यविवेकान्न समानत्वम् ॥ ५५ ॥

How the true cause of bondage affects not the emancipated.

Aph. 55. Moreover the conjunction thereof [viz. of Soul and Nature,] does not, through non-discrimination, take place [in the case of the emancipated], nor is there a parity [in this respect between the emancipated and the unemancipated, as the heretics object there must be].

नियतकारणात्तदुच्छित्तिर्ध्वान्तवत् ॥ ५६ ॥

Non-discrimination is removeable by discrimination alone.

Aph. 56. The removal of it [viz. non-discrimination—] is to be effected by the necessary means, just like darkness, [which is removed by light alone].

प्रधानाविवेकादन्याविवेकस्य तद्धाने हानम् ॥ ५७ ॥

The discrimination of Nature, as other than soul, involves all discrimination.

Aph. 57. Since the non-discrimination of other things [such as the body, the human understanding, &c., from soul] results from the non-discrimination of *Nature* [from soul], the cessation of this will take place on the cessation of that Nature, [from which, the body, the human understanding, &c., arise. "The state of the case is this; as, when the soul has been discriminated from *body*, it is impossible but that it should be discriminated from the *colour* and other properties—the effects of the body (which is the substantial cause of its own properties), —so, by parity of reasoning,—from the departure of the cause—when soul, in its character of *unalterableness* &c., has been discriminated from *Nature*, it is impossible that there should remain a conceit of (the soul's being any of) the *products* thereof (i. e. of Nature), such as the 'understanding' and the like, which have the character of being *modifications* (of primal Nature, while the soul, on the other hand, is a thing unalterable). "But then (some one may say)—if we admit the soul's bondage (at one time) and its freedom (at another), and its discrimination (at one time) and its non-discrimination (at another), then this is in contradiction to the assertion (in Aph. 19) that it is 'ever essentially a pure and free intelligence:'—and it is in contradiction to such texts as this—viz.,—'The absolute truth is this, that neither is there destruction (of the soul), nor production (of it), nor is it bound, nor is it an effecter (of any work), nor is it desirous of liberation, nor is it indeed *liberated*'—(seeing that that cannot desire or obtain liberation, which was never *bound*). This charge of inconsistency he repels as follows."]

वाङ्मात्रं न तु तत्त्वं चित्तस्थितेः ॥ ५८ ॥

The bondage of the soul is merely verbal.

Aph. 58.—It is merely verbal, and not a reality, [this so-called bondage of the soul,] since it [the bondage] *resides* in the *mind* [and not in

the soul:—for "since bondage &c. all reside only in the *mind* (and not in the soul), all this, as regards the soul, is merely verbal—i. e. it is 'vox et praeterea nihil,'—because it is merely a *reflection* like the redness of (pellucid) crystal (when a China-rose is near it); but not a reality, with no false imputation, like the redness of the China-rose itself. Hence there is *no* contradiction to what had been said before,"—as the objector would insinuate.]

युक्तितो ऽपि न बाध्यते दिङ्मूढवदपरोक्षादृते ॥ ५९ ॥

The truth must be directly discerned, and not merely accepted on the ground of Testimony or of Inference.

Aph. 59.—Moreover it [the non-discrimination of Soul from Nature—] is not to be removed by argument, as that of the person perplexed about the points of the compass [is not to be removed] without immediate cognition [—i. e. without his directly perceiving how the points of the compass really lie,—to which immediate perception 'testimony' or 'inference' may conduce, but the necessity of which these *media* or instruments of knowledge cannot supersede. A man with the jaundice perceives *white* objects as if they were *yellow*. He may *infer* that the piece of chalk which he looks at is really white; or he may believe the *testimony* of a friend that it *is* white; but still nothing will remove his erroneous *perception* of yellowness in the chalk except a direct perception of its whiteness. "Having thus, then, set forth the fact that Liberation results from the immediate discrimination (of soul from Nature), the next thing to be set forth is—what is meant by the 'discrimination,' here referred to;" and "this being the topic, in the first place since, only if soul and Nature exist, liberation can result from the discrimination of the one from the other, therefore—that 'instrument of right knowledge' *(pramáṇa)* which establishes the existence of these (two *imperceptible* realities) is first to be set forth."]

अचाक्षुषाणामनुमानेन बोधो धूमादिभिरिव वह्नेः ॥ ६० ॥

The evidence for things imperceptible.

Aph. 60.—The knowledge of things imperceptible is by means of Inference,

as that of fire [when not directly perceptible] is by means of smoke, &c. [" Moreover, it is to be understood that that which is (true, but yet is) not established by 'Inference,' is established by Revelation;—but since 'Inference' is the chief (among the instruments of knowledge) in this (the Sánkhya) System, 'Inference' only is laid down (in the aphorism) as the *chief* thing,—but Revelation is not disregarded" in the Sánkhya system,—as will be seen at Aph. 87. " He next exhibits the order of creation of those things among which Nature is the first, and the relation of cause and effect (among these severally), preparatorily to the argument that will be afterwards stated."]

सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतेर्महान् महतो ऽहङ्कारो ऽहङ्कारात्पञ्च तन्मात्राणि उभयमिन्द्रियं तन्मात्रेभ्यः स्थूलभूतानि पुरुष इति पञ्चविंशतिर्गणः ॥ ६१ ॥

The twenty-five realities enumerated.

Aph. 61.—Nature *(prakriti)* is the state of equipoise of Goodness *(sattwa)* Passion *(rajas)* and Darkness *(tamas)*; from Nature [proceeds] Mind *(mahat)*, from Mind Self-consciousness *(ahankára)*, from Self-consciousness the five Subtile Elements *(tanmátra)*, and both sets [external and internal] of Organs *(indriya)*, and from the Subtile Elements the Gross Elements *(sthúla-bhúta)*. [Then there is] Soul *(purusha)*:—such is the class of twenty-five. [" The 'state of equipoise' of the three things called 'Goodness' &c., is their being neither less nor more (—one than another—), that is to say the state of *not* being (developed into) an *effect* (in which one or other of them predominates):—and thus 'Nature' is the triad of 'Qualities' *(guṇa)* distinct from the products (to which this triad gives rise);—such is the complete meaning." " These things, viz. 'Goodness' &c., (though spoken of as the three *Qualities*), are not 'Qualities' *(guṇa)* in the *Vais'eshika* sense of the word, because (the 'Qualities' of the *Vais'eshika* system have themselves no qualities,—see Kaṇáda's 16th Aph.—while) *these* have the qualities of Conjunction, Dis-

junction, Lightness, Force, Weight, &c. In this Sánkhya system, and in Scripture, the word 'Quality' *(guṇa)* is employed (as the name of the three things in question) because they are subservient to Soul (and therefore hold a secondary rank in the scale of being), and because they form the *cords* (—which the word *guṇa* also signifies—), viz. 'Understanding' &c., which consist of the three (so called) 'Qualities,' and which *bind* as a (cow or other) brute-beast, the Soul." "Of this (Nature) the principle called 'the great one' *(mahat)*, viz. the principle of 'Understanding' *(buddhi)*, is the product. 'Self-consciousness' is a conceit (of separate personality). Of this there are two products, (1) the 'Subtile Elements' and (2) the two sets of 'Organs.' The 'Subtile Elements' are (those of) Sound, Touch, Colour, Taste, and Smell. The two sets of 'Organs,' through their division into the external and the internal, are of eleven kinds. The products of the 'Subtile Elements' are the five 'Gross Elements.' But 'Soul' is something distinct from either product or cause. Such is the class of twenty-five,—the aggregate of things :—that is to say, besides these there is nothing." "He next, in several aphorisms, declares the order of the inferring" the existence of these principles—the one from the other].

स्थूलात्पञ्चतन्मात्रस्य ॥ ६२ ॥

The existence of the 'Subtile Elements' is inferred from that of the 'Gross.'

Aph. 62.—[The knowledge of the existence] of the 'Subtile Elements' is [by inference] from the 'Gross Elements ;'—[for "Earth, &c., the 'Gross Elements,' are proved to exist by Perception ; and thereby (—i. e. from that Perception, —for Perception must precede Inference, as stated in Gautama's 5th Aphorism—) are the 'Subtile Elements' inferred—(the στοιχεῖα στοιχείων of Empedocles) ;—and so the application (of the process of inference to the case) is as follows :—

(1). The Gross Elements, or those which have not reached the absolute limit (of simplification, or of the atomic), consist of things (—Subtile Elements, or Atoms,—) which have distinct

qualities, (—the earthy element having the distinctive quality of Odour, and so of the others) :

(2). Because they are gross :—and

(3). (Everything that is gross is formed of something less gross, or in other words more subtile,) as jars, webs, &c.,"—the gross web being formed of the less gross threads, and so of the others.]

बाह्याभ्यन्तराभ्यां तैस्चाहङ्कारस्य ॥ ६३ ॥

And thence that of self-consciousness.

Aph. 63.—[The knowledge of the existence] of Self-consciousness is [by inference] from the external and internal [organs] and these ['Subtile Elements'—mentioned in Aph. 62. "The application (of the process of inference to the case) is in the following (somewhat circular) manner:—

(1). The Subtile Elements and the Organs are made up of things consisting of Self-consciousness :—

(2). Because they are products of Self-consciousness :—

(3). Whatever is not so (—i. e. whatever is *not* made out of Self-consciousness—) is not thus (—i. e. is not a *product* of Self-consciousness)—as the Soul—which, not being made up thereof, is not a product of it." "But then if it be thus (i. e. if it be, as the Sánkhyas declare, that all objects, such as jars, are made up of Self-consciousness, while Self-consciousness depends on 'Understanding,' or 'Intellect,' or 'Mind,'—the *first* product of 'Nature'—see Aph. 61—,) then (some one may object, that,) since it would be the case that the Self-consciousness of the potter is the material of the jar, the jar made by him would disappear on the beatification of the potter whose 'understanding' then surceases; and this (—the objector may go on to say—) is not found to be the case, because *another* man (*after* the beatification of the potter) recognizes that 'This is that same jar (which you may remember was fabricated by our deceased acquaintance.)' In reply to this we say "Say not so,—because, on one's beatification, there is an end of only those modifications of his inter-

nal organ or 'Intellect' which could be causes (as the *jar* no longer can be) of the emancipated soul's *experiencing* (either good or ill), but not an end of the modifications of intellect in general, nor (an end) of intellect altogether;"—so that we might spare ourselves the trouble of further argument so far as concerns the objection grounded on the assumption that the intellect of the potter *surceases* on his beatification:—but we may go further and admit, for the sake of argument, the surcease of the 'intellect' of the beatified potter, without conceding any necessity for the surcease of his pottery. This alternative theory of the case may be stated as follows:—"Or (as Berkeley suggests in his Principles of Human Knowledge, ch. vi.) let the Self-consciousness of the *Deity* be the cause why jars and the like continue to exist, and not the Self-consciousness of the potter,"—who may lose his Self-consciousness,—whereas the Deity the sum of all life—*Hiraṇya-garbha* (see *Vedánta-s'ara* 62,) never loses *His* Self-consciousness while aught living continues.]

तेनान्तःकरणस्य ॥ ६४ ॥

And thence that of Intellect.

Aph. 64.—[The knowledge of the existence] of Intellect is [by inference] from that [Self-consciousness—"That is to say,—by inference from (the existence of) 'that'—viz. Self-consciousness—which is a product, there comes the knowledge of 'Intellect' *(buddhi)*—the *great* 'inner organ' *(antaḥkaraṇa)* and hence called 'the great one' *(mahat)*,—(the existence of which is recognised) under the character of the *cause* of this (product—viz. Self-consciousness). And so the application (—again rather circular—of the process of inference to the case) is as follows:—

(1) The thing called Self-consciousness is made out of the things that consist of the moods of judgment (or mind),

(2) Because it is a thing which is a product of judgment (—proceeding in the Cartesian order of 'cogito, ergo sum,)'—and

(3) Whatever is not so (—i. e. whatever is *not* made out of judgment or mental assurance—), is not thus (i. e. is not a product of mental assurance—) as the Soul" (which is not made out of this or anything antecedent.]

ततः प्रकृतेः ॥ ६५ ॥

And thence that of Nature.

Aph. 65.—[The knowledge of the existence] of Nature is [by inference] from that ['Intellect.'] ["The application (of the process of inference to the case) is as follows:—

(1) Intellect, the affections whereof are Pleasure, Pain, and Dulness, is produced from something which has these affections,—of Pleasure, Pain, and Dulness:—

(2) Because, whilst it is a *product* (and must therefore have arisen from something consisting of that which it itself now consists of), it consists of Pleasure, Pain, and Dulness:—and

(3) (Every *product* that has the affections of, or that occasions, Pleasure, Pain, or Dulness, takes its rise in something which consists of these,) as lovely women, &c.

For, an agreeable woman gives pleasure to her husband, and therefore (is known to be mainly made up of or) partakes of the quality of 'Goodness;' the indiscreet one gives pain to him, and therefore partakes of the quality of 'Foulness;' and she who is separated (and perhaps forgotten), occasions indifference, and so partakes of the quality of 'Darkness.'" "And the appropriate refutation (of any objection) in this case is (the principle) that it is fitting that the qualities of the effect should be (in every case) in conformity with the qualities of the cause."]

संहतपरार्थत्वात्पुरुषस्य ॥ ६६ ॥

The argument for the existence of Soul.

Aph. 66.—[The existence] of Soul [is inferred] from the fact that the combination [of the principles of Nature into their various effects] is for the sake of another [than unintelligent Nature or any of its similarly unintelligent products. "But the application (of the argument in this particular case is as follows):—

(1) The thing in question—viz. Nature, the 'Great one,' and the rest (of the aggregate of the unintelligent),—has, as its fruit (or end), the (mundane) experiences and the (eventual) liberation of some other than itself;—

(2) Because it is a combination (or *compages*);—and

(3) (Every combination,) as a couch or a seat, or the like," (is for another's use, not for its own, and its several component parts render no mutual service).]

मूले मूलाभावादमूलं मूलम् ॥ ६७ ॥

Argument for the eternity of Nature.

Aph. 67.—Since the root has no root, the root [of all] is root-less, [that is to say, there is no other cause of Nature, because there would be a *regressus in infinitum* if we were to suppose another cause, which, by parity of reasoning, would require another cause, and so on without end.]

पारम्पर्येऽप्येकत्र परिनिष्ठेति संज्ञामात्रम् ॥ ६८ ॥

The employment of the term Primal Agency, or Nature, is merely to debar the regressus in infinitum.

Aph. 68—Even if there be a succession, there is a halt at some *one* point, and so it is merely a name, [that we give to the point in question, when we speak of the *root* of things under the name of 'Nature.' "Since there would be the fault of *regressus in infinitum* if there were a succession of causes —another cause of Nature, and another cause of that one again,— there must be at last a halt, or conclusion, at some one point, somewhere or other, at some one uncaused, eternal thing;— therefore, that at which we stop is the *Primal Agency (pra-kriti)* —for this word *prakriti* (usually, and conveniently, rendered by the term *Nature,*) is nothing more than a sign to denote the cause which is the *root.*"]

समानः प्रकृतेर्द्वयोः ॥ ६९ ॥

Nature and soul alike uncreated.

Aph. 69.—Alike in respect of Nature and of both [Soul and Nature, is the argument for the uncreated existence.]

अधिकारित्रैविध्यान्न नियमः ॥ ७० ॥

All do not profit by the saving truth, because it is only the best kind of people that are fully amenable to reason.

Aph. 70.—There is no rule [or necessity that *all* should arrive at the truth—] because those who are privileged [to engage in the enquiry] are of three descriptions [—" through their distinction into those who, in reflecting, are dull, mediocre, and best. Of these—by the dull, the (Sánkhya) arguments are frustrated (and altogether set aside) by means of the sophisms that have been uttered by the *Bauddhas*, &c. By the mediocre, they (are brought into doubt, or, in other words,) are made to appear as if there were equally strong arguments on the other side, by means of arguments which really prove the reverse (of what these persons employ them to prove), or by arguments which are not true; (—see the section on Fallacies in the *Tarka-sangraha*). But it is only the *best* of those privileged that reflect in the manner that has been set forth (in our exposition of the process of reflection which leads to the discriminating of Soul from Nature);—such is the import. But there is no rule that *all* must needs reflect in the manner so set forth forth;—such is the literal meaning."]

महदाख्यमाद्यं कार्यं तन्मनः ॥ ७१ ॥

By 'the Great one' is meant Mind.

Aph. 71.—That first product [of the Primal Agent, Nature,] which is called 'the Great one,' is Mind. [" 'Mind' (*manas*) is so called because its function is 'thinking' (*manana*). By 'thinking' is here meant 'judging' *(nis'chaya)*:—that of which this is the function is 'intellect' *(buddhi)*;—and *that* is the first product—that called 'the Great one' *(mahat)*."]

चरमो ऽहङ्कारः ॥ ७२ ॥

The relation of Self-consciousness to Mind.

Aph. 72.—'Self-consciousness,' is that which is subsequent [to Mind, "That is to say, 'Self-consciousness' is the next after the 'Great one.'" "Since 'Self-consciousness' is that whose function is a

conceit (which brings out the *Ego* in every case of cognition, the matter of which cognition would else have lain dormant in the bosom of Nature—the formless Objective)—it therefore follows that the others (among the phenomena of mundane existence) are effects of this (Self-consciousness);—and so he declares as follows"].

तत्कार्यत्वमुत्तरेषाम् ॥ ७३ ॥

All products, save Mind, result from Self-consciousness.

Aph. 73.—To the others it belongs to be the products thereof [—i. e. of Self-consciousness].

आद्यहेतुता तद्द्वारा पारम्पर्ये ऽप्यणुवत् ॥ ७४ ॥

Nature, immediately the cause of Mind, is mediately the cause of all other products.

Aph. 74.—Moreover, mediately, through that [i. e. the 'great one' Aph. 72—], the first [cause—viz. Nature—] is the cause [of all products], as is the case with the Atoms, [—"for in the theory of the Vais'seshikas, the Atoms are the cause of the jar or the like, only [mediately] through combinations of two atoms, and so on." "But then, since both Nature and Soul too are eternal, which of them is [really] the cause of the creation's commencing? In regard to this he declares as follows."]

पूर्वभावित्वे द्वयोरेकतरस्य हाने ऽन्यतरयोगः ॥ ७५ ॥

Why Nature is the sole cause.

Aph. 75.—While both [Soul and Nature] are antecedent [to all products], since the one [viz. Soul] is devoid of this [character of being a cause], it is applicable [only] to the other of the two [—viz. Nature. "But (some one may say)—let *Atoms* alone be causes, since there is no dispute (that *these* are causal). In reply to this he says"].

परिच्छिन्नं न सर्वोपादानम् ॥ ७६ ॥

Why the theory of a plastic Nature is preferable to that of Atoms.

Aph. 76.—What is limited cannot be the substance of all things, ["as yarn cannot be the (material) cause of

a jar;—therefore it would (on the theory suggested) be necessary to mention separate causes of all things severally, and it is simpler to assume a single cause; therefore Nature alone is the cause,"—"and he alleges scripture in support of this," as follows].

तदुत्पत्तिश्रुतेश्च ॥ ७७ ॥

Scripture declares in favour of the theory. *Aph.* 77.—And [the proposition that Nature is the cause of all is proved] from the text of scripture that the origin [of the world] is therefrom, [for "Scripture, moreover, declares that Nature is the cause of the world, in such terms as 'From Nature the world arises,' &c." "But then (some one may say), a jar which antecedently did not exist, is seen to come into existence;—let, then, *antecedent non-existence* be the cause (of each product), since this is an invariable antecedent,"—(and hence a cause—'the invariable antecedent being denominated a cause,' if Dr. Brown, in his 6th lecture, is to be trusted.) To this he replies]

नावस्तुनो वस्तुसिद्धिः ॥ ७८ ॥

Ex nihilo nihil fit. *Aph.* 78.—A thing is not made out of nothing; [—"that is to say,—it is not possible that out of nothing—i. e. out of a nonentity—a thing should be made—i. e. an entity should arise. If an entity were to arise out of a nonentity, then since the character of a cause is visible in its product, the *world* also would be unreal." Well, "*let* the world too *be* unreal,—what harm is that to *us?* (—if any ask—) he therefore declares as follows."]

अबाधाददुष्टकारणजन्यत्वाच्च नावस्तुत्वम् ॥ ७९ ॥

Reasons why the world is not to be supposed unreal. *Aph.* 79.—It [the world] is not unreal, because there is no fact contradictory [to its reality], and because it is not the [false] result of depraved causes [—leading to a belief in what ought not to be believed. "When there is the notion, in regard to a shell (of a

pearl-oyster, which sometimes glitters like silver), that it is silver, its being silver is contradicted by the (subsequent and more correct) cognition that this is *not* silver. But, in the case in question (—that of the world regarded as a reality—), no one ever has the cognition, 'This world is *not* in the shape of an entity,'—by which (cognition—if any one ever really had such —) its being an entity might be opposed." "And it is held that that is false which is the result of a *depraved* cause,—e. g. some one's cognition of a (white) conch-shell as *yellow*, through such a fault as the jaundice (which depraves his eye-sight). But, in the case in question (—that of the world regarded as a reality—), there is no such (temporary or occasional) depravation (of the senses), because all, at all times, cognize the world as a reality; therefore the world is *not* an unreality." "But then (some one may suggest)—*let* nonentity be the (substantial) cause of the world, still the world will not (necessarily therefore) be unreal. In regard to this he declares as follows."]

भावे तद्योगेन तत्सिद्धिरभावे तदभावात्कुतस्तरां तत्सिद्धिः ॥ ८० ॥

The product of something is something, and of nothing nothing.

Aph. 80.—If it [—the substantial cause—] be an entity, then this would be the case [that the product should be an entity], from its union [or identity] therewith :—but if [the cause be] a nonentity, then how could it possibly be the case [that the product should be real] since *it* is a nonentity [like the cause with which it is united in the relation of identity] ?—"[But then (—a follower of the *Mímánsá* may say), since (it would appear that) nonentity can take no shape but that of nonentity, let *works* alone be the cause of the world ;—what need have we of the hypothesis of 'Nature?' To this he replies."]

न कर्मण उपादानत्वायोगात् ॥ ८१ ॥

Action cannot serve as a substratum.

Aph. 81.—Nay,—for *works* are not adapted to be the *substantial* cause (of

any product.) Granting that 'the unseen' (merit or demerit arising from actions) may be an *instrumental* cause (in bringing about the mundane condition of the agent), yet we never see merit or demerit in the character of the *substantial* cause (of any product), and our theories ought to show deference to our experience."

"*But then (some one may say)—since Liberation can be* obtained by undertaking the things directed by the Veda, what occasion is there for (our troubling ourselves about) *Nature?* To this he replies."]

नानुश्रविकादपि तत्सिद्धिः साध्यत्वेनावृत्तियोगादपुरु-
षार्थत्वम् ॥ ८२ ॥

Salvation is not to be obtained by ritual observances.

Aph. 82.—The accomplishment thereof [i. e. of Liberation] is not, moreover, through scriptural rites:—the chief end of man does not consist in this [that is gained through such means]; because, since this consists of what is accomplished through *acts*, [and is therefore a *product* and not *eternal*], there is [still left impending over the ritualist] the liability to repetition of births.

तत्र प्राप्तविवेकस्यानावृत्तिश्रुतिः ॥ ८३ ॥

In regard to the attainment of the chief end of man, the Scripture concurs with the Sánkya.

Aph. 83.—There is scriptuıe for it that he who has attained to discrimination in regard to these [i. e. Nature and Soul] has no repetition of births; [for "there is a text declaring that, in consequence of his knowledge of the distinction, there shall be no repetition of births;—the text—viz.—'*He* does not return again,' &c."]

दुःखाद्दुःखं जलाभिषेकवन्न जाड्यविमोकः ॥ ८४ ॥

Pain can only lead to pain, not to liberation from it.

Aph. 84.—From pain [occasioned, e. g., to victims in sacrifice] must come pain [to the sacrificer,—and not *liberation* from pain], as there is not relief from chilliness by effusion of water. [For, "if Li-

काम्येऽकाम्येऽपि साध्यत्वाविशेषात् ॥ ८५ ॥

The character of the end contemplated makes no difference in regard to the transitoriness of what is effected by works.

Aph. 85.—[Liberation cannot arise from acts] because, whether the end be something desirable or undesirable, [—and we admit that the *motive* of the sacrifice is not the giving pain to the victim,—] this makes no difference in regard to its being the result of *acts* [and therefore not eternal but transitory, "because it is a *production*."] And "the text which declares that works done without desire are instruments of Liberation, has reference to *knowledge* (which, I grant, may be gained by such means), and Liberation comes through knowledge,—so that these works are instruments of Liberation *mediately*;" [—but you will recollect that the present enquiry regards the *immediate* cause].

निजमुक्तस्य बन्धध्वंसमात्रं परं न समानत्वम् ॥ ८६ ॥

The right means effect Liberation once for all.

Aph. 86.—Of him who is essentially liberated, his bonds having absolutely perished, it [i. e. the fruit of his saving knowledge] is absolute:—there is no parity [between his case and that of him who relies on works, and who may thereby secure a temporary sojourn in Paradise,—only to return again to earth. Well, "it has been asserted (in Aph. 61) that there is a class of twenty-five (things which are realities):—and since these cannot be ascertained (or made out to be *true*) except by *proof*, therefore he displays this,"—i. e. he shows what he *means* by proof].

द्वयोरेकतरस्य वाप्यसन्निकृष्टार्थपरिच्छित्तिः प्रमा तत्साधकतमं यत्तत् ॥ ८७ ॥

What is meant by evidence.

Aph. 87.—The determination of something not [previously] lodged in both [the Soul and the Intellect] nor in one or other of them, is 'right notion' *(pramá)*. What is in the highest degree

productive thereof [—i. e. of any given 'right notion'], is that, [—i. e., is what we mean by proof, or evidence, *(pramána)*. 'Not lodged'—i. e. not deposited in 'one rightly cognizing' *(pramátri)*,—in short, not previously got at. The 'discrimination,' i. e. the ascertainment (or right apprehension) of such a thing or reality, is 'right notion' :—and whether this be an affection 'of *both*'—i. e. of Intellect and also of Soul (as some hold that it is), or of only one or other of the two (as others hold), *either* way, that 'which is in the highest degree productive' of this 'right notion' is (what we term proof or) evidence *(pramána)*. Such is the definition of evidence in general,—the definition of its several species falling to be considered hereafter. "It is with a view to the exclusion of Memory, Error, and Doubt, in their order, that we employ (when speaking of the result of evidence) the expressions 'not previously known' (which excludes things remembered), and 'reality' (which excludes mistakes and fancies), and 'discrimination'" which excludes doubt. And "in regard to this (topic of knowledge and the sources of knowledge), if 'right notion,' is spoken of as located in the *Soul*, then the proof or evidence is an affection of the *Intellect*. If on the other hand, the 'right notion' is spoken of as located in the Intellect, in the shape of an affection (of that, the affections of which are mirrored by the Soul), then it (the proof or evidence—or whatever we may choose to call that from which 'right notion' results), is just the conjunction of an organ (with its appropriate object,—such conjunction giving rise to sense-perception—), &c. But if *both* the Soul's cognition, and the affections of the Intellect, are spoken of as (cases of) 'right notion,' then *both* of these aforesaid (—the affection of the Intellect in the first case, and the conjunction of an organ with its appropriate object, &c., in the other case —) are (to receive the name of) proof *(pramána)*. You are to understand that when the organ of vision, &c., are spoken of as 'evidence,' it is only as being *mediately*" the sources of

right knowledge." "How many kinds of proofs then are there? To this he replies."]

त्रिविधं प्रमाणं तत्सिद्धौ सर्वसिद्धेर्नाधिक्यसिद्धिः ॥ ८८ ॥

There are three kinds of evidence.

Aph. 88.—Proof is of three kinds:—there is no establishment of more, because if these be established then all [that is true] can be established [—by one or other of these three proofs, viz., 'sense' *(pratyaksha)*, 'the recognition of signs' *(anumána)*, and 'testimony' *(s'abda)*, to the exclusion of 'comparison' which is reckoned in the Nyáya a specifically distinct source of knowledge, &c.]

यत्सम्बद्धं सत्तदाकारोल्लेखि विज्ञानं तत्प्रत्यक्षम् ॥ ८९ ॥

Perception defined.

Aph. 89.—Perception *(pratyaksha)* is that discernment which, being in conjunction [with the thing perceived], portrays the form thereof [—as water assumes the form of the vessel into which it is poured—].

योगिनामबाह्यप्रत्यक्षत्वान्न दोषः ॥ ९० ॥

The definition not to be blamed though it should not apply to the perceptions of the mystic.

Aph. 90.—It is not a fault, [in the definition, that it does not apply to the perceptions of adepts in the *Yoga*,] because that of the adepts in the *Yoga* is not an *external* perception, [since the adepts of the Yoga do not perceive through the *external* organs of sense. But, although this reply is as much as the objector has any right to expect, the real justification of the definition in question is next stated].

लीनवस्तुलब्धातिशयसम्बन्धाद्वाऽदोषः ॥ ९१ ॥

But the definition does apply to the perceptions of the mystic.

Aph. 91.—Or, there is no fault [in the definition] because of the conjunction, with *causal* things, of that [mystical mind] which has attained exaltation [—"since the mind

F 2

of the *Yogí*, in the exaltation gained from the habitude produced by concentration, *does* come into conjunction with things (as existent) in their causes," whether or not with the things as developed into products perceptible by the external senses. And "here the word rendered 'causal' *(lína)* denotes the things, *not* in conjunction (with the senses), alluded to by the objector:—for *we*, who assert that effects *exist* (from eternity in their causes before taking the shape of effects, and likewise in these same causes when again resolved into their causes), hold that even what is past, &c., still essentially exists, and that hence its conjunction (with the mind of the mystic or the clairvoyant) is possible." "But then (some one may say—still this (definition) does not extend to the *Lord's* perceptions, because, since these are from everlasting, they cannot *result* from (emergent) conjunction. To this he replies"].

ईश्वरासिद्धेः ॥ ९२ ॥

That any 'Lord' exists is not proved.

Aph. 92.—[This objection to the definition of Perception has no force] because it is not proved that there *is* a Lord *(is'wara)*; [but observe that this demurring to there being any 'Lord,' is merely in accordance with the arrogant dictum of certain partisans (who hold an opinion not recognised by the majority); therefore, it is to be understood, the expression employed is 'because it is not *proved* that there is a Lord,'—but not the expression 'because there *is no* Lord.' And further, "on the implication that there *is* a 'Lord,' what we mean to speak of (in our definition of Perception—in Aph. 89—) is merely the being of the same kind with what is produced by conjunction" of a sense-organ with its object,—and the perceptions of the 'Lord' may be of the same *kind* with such perceptions, though they were not to come from the same *source*.]

मुक्तबद्धयोरन्यतराभावान्न तत्सिद्धिः ॥ ९३ ॥

A dilemma to exclude proof that there is any 'Lord.'

Aph. 93.—[And further] it is not proved that He [the 'Lord'] exists, because [whoever exists must be either free or bound, and] of free and bound, He can be neither the one nor the other.

उभयथाप्यसत्करत्वम् ॥ ९४ ॥

The force of the dilemma.

Aph. 94.—[Because] either way He would be inefficient, [—since, if He were free, He would have no desires which (as compulsory motives, would) instigate Him to create; and, if He were bound, He would be under delusion;—He must be (on either alternative,) unequal to the creation, &c., of this world. "But then (it may be asked,) if such be the case, what becomes of the scripture texts which declare the 'Lord?' To this he replies."]

मुक्तात्मनः प्रशंसा उपासा सिद्धस्य वा ॥ ९५ ॥

The import of the texts which speak of the 'Lord.'

Aph. 95.—[The scriptural texts which make mention of the 'Lord,' are] either glorifications of the liberated Soul, or homages to the recognised [deities of the Hindú pantheon. But then, if God be nothing but the Soul, and if Soul does nothing, then "what is heard (in scripture—viz.—) the fact that it (viz. Soul) is the *governor* of Nature, &c., would not be the case,—for, in the world, we speak of government only in reference to modifications (preceded and determined) by resolutions (that so and so shall take place), &c. To this he replies"].

तत्सन्निधानादधिष्ठातृत्वं मणिवत् ॥ ९६ ॥

Soul, like the loadstone, acts not by resolve but through proximity.

Aph. 96.—The governorship thereof [i. e. of Soul over Nature] is from its proximity [thereto,—not from its resolving to act thereon—], as is the case with the gem [—the

load-stone—in regard to iron. For, if it were alleged that its (Soul's) creativeness or its governorship were through a *resolve* (to create or to govern,) then this objection would apply;—but (it is not so—for) by *us* (Sánkhyas) it is held that the Soul's governorship, in the shape of creatorship, or the like, is merely from its *proximity* (to Nature)—"as is the case with the (load-stone) gem;"—for "as the gem, the load-stone, is attracted by iron, merely by proximity, without resolving (either to act or to be acted upon), so by the mere conjunction of the primal Soul, Nature is changed into the principle called the 'Great One' (or Mind—see Aph. 61). And in this alone consists (what we speak of as) its acting as *creator* towards that which is superadded to it:"—and thus it is declared (in some one of the Puránas)—"As the iron acts whilst the gem (the loadstone) stands void of volition, just so the world is created by a deity who is mere Existence. Thus it is that there is in the Soul both agency (seemingly), and non-agency (really):—it is *not* an agent, inasmuch as it is devoid of volition; and it *is* an agent, merely through approximation" to Nature].

विशेषकार्येष्वपि जीवानाम् ॥ ९७ ॥

In like manner Embodied souls do not energize.

Aph. 97.—In the case of individual products also, [the apparent agency] of animal souls [is solely through proximity. But then (some one may say), if there were no eternal and omniscient 'Lord,' then, through the doubt of a blind tradition (in the absence of an intelligently effective guardianship), the *Vedas* would cease to be an authority—(a possibility which, of course, cannot be entertained for an instant). To this he replies"].

सिद्धरूपबोद्धृत्वाद्वाक्यार्थोपदेशः ॥ ९८ ॥

How the Vedas need not any 'Lord' to authenticate them.

Aph. 98. The declaration of the texts or sense [of the Veda, by Brahmá for example], since *he* knows the truth—[*is* authoritative evidence. "But then if Soul, by

its simple proximity (to Nature) is an overruler in a *secondary* sense only of the term, (—as the magnet may be said, in a secondary sense, to draw the iron, while the conviction is entertained that actually, and literally, the iron draws the magnet,—) then who is the *primary* (or actual) overruler (in the creation of the world)? In reference to this he says"].

अन्तःकरणस्य तदुज्ज्वलितत्वाल्लोहवदधिष्ठातृ-
त्वम् ॥ ९९ ॥

It is in the shape of the internal organ that Nature affects Soul.

Aph. 99.—The internal organ, through its being enlightened thereby [—i. e. by Soul—] is the over-ruler, —as is the iron [in respect of the magnet. "The internal organ, i. e. the understanding, is the over-ruler, through its fancying itself to be Soul, (as it does fancy) by reason of its being enlightened by the Soul, through its happening to reflect itself in (and contemplate itself in) Soul;—'just as the iron'—that is to say—as the attracting iron, though inactive, draws (the magnet) in consequence of its mere proximity," and so acquiring magnetism by Magnetic Induction].

He now, (having discussed the evidence that consists in direct perception), gives his definition of an induction *(anumána)*.

प्रतिबन्धदृशः प्रतिबद्धज्ञानमनुमानम् ॥ १०० ॥

Inference defined.

Aph. 100.—The knowledge of the connected [e. g. fire] through perception of the connection [e. g. of fire with smoke] is inference.

आप्तोपदेशः शब्दः ॥ १०१ ॥

Valid Testimony defined.

Aph. 101.—Testimony [such as is entitled to the name of evidence—] is a declaration by one worthy [to be believed].

उभयसिद्धिः प्रमाणात्तदुपदेशः ॥ १०२ ॥

Why the kinds of Evidence have been here set forth.

Aph. 102.—Since the establishment of [the existence of] both [soul and not-soul] is by means of evidence,—the declaration thereof [i. e. of the kinds of evidence, has been here made. And "among these (several kinds of proof) he now describes that one by which especially—viz. by a proof which is one kind of inference—Nature and Soul are here to be established discriminatively"].

सामान्यतो दृष्टादुभयसिद्धिः ॥ १०३ ॥

The existence of Soul and Nature argued from analogy.

Aph. 103.—The establishment of both [Nature and Soul] is by analogy [the necessity of axes for cutting, leading us, analogically, to the necessity of Senses for perceiving,—which Senses are products of Nature; and, again, that houses, and other structures, exist not for themselves, leading us to the conclusion that Nature, which is a compound thing, is not designed for itself but for something different, viz. Soul. "But then (some one may say)—since Nature is eternal, and exertion is habitual to her, (and the result of her action is the bondage of the Soul,) there should constantly be experience (whether of pleasure or of pain), and hence no such thing as thorough emancipation. To this he replies"].

चिदवसानो भोगः ॥ १०४ ॥

When it is that experience ceases.

Aph. 104.—Experience [whether of pain or pleasure] ends with [the discernment of] Thought—[or Soul, as contradistinguished from Nature. "By 'Thought' is meant Soul. Experience (whether of pain or pleasure) ceases on the discerning thereof. As 'antecedent non-existence,' though devoid of a beginning, (—see *Tarkasangraha* §92) surceases (—when the thing antecedently non-existent begins to be—), so eternal Nature (—eternal as regards the absence of any beginning—) continues (no further than) till the discernment of the difference

(between Nature and Soul) :—so that experience (whether of pain or pleasure) does *not* at all times occur :—such is the state of the case." But some one may say—if Nature be agent, and Soul experiencer, then it must follow (—which seems unreasonable—) that another is the experiencer of (the results of) the acts done by one different. To this he replies"].

अकर्तुरपि फलोपभोगोऽन्नाद्यवत् ॥ १०५ ॥

The fruit of the action is not always the agent's.

Aph. 105.—The experience of the fruit *may* belong even to another than the agent, as in the case of food, &c., [—for, "as it belongs to the cook to prepare the food, &c., and to one who was not the agent, viz. the master, to enjoy the fruit thereof (—i. e. the fruit of the cook's actions—), so is the case here." But, "having stated this exoteric principle, he next declares his own doctrine" on the point].

अविवेकाद्वा तत्सिद्धेः कर्तुः फलावगमः ॥ १०६ ॥

That Soul acts and experiences is an error.

Aph. 106.—Or [—to give a better account of the matter than that given in Aph. 105—], since it is from non-discrimination that it is derived, the notion that the *agent* [—soul being mistaken for an agent—] has the fruit [of the act, is a wrong notion. For "the soul is neither an agent nor a patient, but, from the fact that the Great Principle (—the actual agent—) is reflected in it, there arises the *conceit* of its being an agent." And "it is from the failure to discriminate between Nature and Soul that this takes place,—i. e. that the conceit takes place that it is the *agent* that experiences the fruit;"—whereas the actual agent is Nature, which, being unintelligent, can experience neither pain not pleasure].

नोभयञ्च तत्त्वाख्याने ॥ १०७ ॥

Soul is really neither agent nor experiencer.

Aph. 107.—And when the truth is told, there is neither. [" 'When the truth is told' (and discerned), i. e. when, by means of evidence,

Nature and Soul are *perceived* (in their entire distinctness one from the other), 'there is neither'—i. e. neither the condition (as regards soul) of an agent nor a patient."

"Having thus discussed (the topic of) evidence, he next states the distribution of the object-matter of evidence"].

विषयो ऽविषयो ऽप्यतिदूरादेर्हानोपादानाभ्यामिन्द्रियस्य ॥ १०८ ॥

What is perceptible under certain circumstances may be imperceptible under others.

Aph. 108.—[A thing may be] an object [perceptible] and also [at another time] not an object, through there being, in consequence of great distance, &c., a want of [conjunction of the sense with the thing] or [on the other hand] an appliance of the sense [to the thing. To explain the '&c.,' and exemplify the causes that may prevent the conjunction, required in order to perception, between the thing and the sense, we may remark that—"it is in consequence of great distance that a bird (flying very high up) in the sky is not perceived:—(then again) in consequence of extreme proximity the collyrium located in the eye (is not perceived by the eye itself):—a thing placed in (the inside of, or on the opposite side of,) a wall (is not perceived) in consequence of the obstruction:—from distraction of mind the unhappy, or other (agitated person), does not perceive the thing that is at his side (—or under his very nose—):—through its subtilty an Atom (is not perceived):—nor is a very small sound when overpowered by the sound of a drum:—and so on." Now "how," or, for which of the possible reasons just enumerated,—"comes the imperceptibleness of *Nature?* In regard to this he declares"].

सौक्ष्म्यात्तदनुपलब्धिः ॥ १०९ ॥

The subtilty of Nature.

Aph. 109.—Her [i. e. Nature's] imperceptibleness arises from her subtilty, [and "by 'subtilty' is meant the fact of being difficult to

investigate, not (—as a Naiyáyika might perhaps here prefer understanding the term—) the consisting of Atoms,—for Nature is (not atomic, in the opinion of the Sánkhyas, but) all-pervasive." "How then (it may be asked) is (the existence of) Nature determined? To this he replies"].

कार्यदर्शनात्तदुपलब्धेः ॥ ११० ॥

Nature inferred from the existence of productions.

Aph. 110.—[Nature exists] because her existence is gathered from the beholding of productions ["which have the three Qualities,"—see Aph. 61.,—and the existence of which implies a cause, to which the name of Nature is given, in which these three constituents are held to exist from eternity].

वादिविप्रतिपत्तेस्तदसिद्धिरिति चेत् ॥ १११ ॥

A doubt thrown on the existence of Nature by the contradiction of dissentients.

Aph. 111.—If [you throw out the doubt that] it [—viz. the existence of Nature—] is not established, because of the contradiction of asserters [of other views,—the *Naiyáyikas* asserting that atoms are the cause of the world, *and* the *Vedántins* that *Brahma* is the cause,—then he retorts as follows].

तथा त्वेकतरदृष्ट्या एकतरसिद्धेर्नापलापः ॥ ११२ ॥

Mutual denials settle nothing.

Aph. 112.—But since thus each [doctrine] is established in the opinion of each, a [mere unsupported] denial is not [decisive. "If one side were disproved merely by the dissent of the opponent, then (look you) there is dissent against the other side too,—so how should *it* be established?" "Well then (—the opponent may say—), let (the inference of) cause from effect be granted, how is it that this (cause) is *Nature*—and nothing else (—such as Atoms, for instance)? To this he replies"].

त्रिविधविरोधापत्तेः ॥ ११४ ॥

Nature the only hypothesis consistent with what appears.

Aph. 113. Because [if we were to infer any other cause than Nature] we should have a contradiction to the threefold [aspect which things really exhibit. For "if the character of cause (of all things around us) belonged to Atoms, or the like, then there would be a contradiction to the fact of being an aggregate of pleasure, pain, and delusion, which is recognisable in the world;"—because nothing, we hold, can exist in the effect which did not exist in the cause,—and pleasure, pain, &c., are no properties of Atoms. "He next repels the doubt as to whether the production of an effect is that of what existed (antecedently) or of what did *not* exist—at least *potentially*—Aph. 117.]

नासदुत्पादो नृशृङ्गवत् ॥ ११३ ॥

What never existed will never exist.

Aph. 114.—The production of what is no entity, as a man's horn, does not take place.

उपादाननियमात् ॥ ११५ ॥

A product cannot be of nothing.

Aph. 115.—Because of the rule that there must be some material [of which the product may consist. "And only when both are extant is there from the presence of the cause the presence of the effect:—otherwise everywhere, and always, every effect might be produced,"—the presence of the cause being, on the supposition, superfluous. "This he insists upon as follows"].

सर्वत्र सर्वदा सर्वासम्भवात् ॥ ११६ ॥

Else any thing might occur at any time anywhere.

Aph. 116.—Because every thing is not possible every where, always, [which it might be if materials could be dispensed with. "And for the following reason also, he declares, there is no production of what existed not" antecedently].

शक्तस्य शक्यकरणात् ॥ ११७ ॥

Effects pre-exist potentially in their causes.

Aph. 117.—Because it is that which is competent [to the making of anything] that makes what is possible [as a product of it. "For the being the material (of any future product) is nothing else than the fact of (being it *potentially*, i. e. of) having the power to be the product; and this power is nothing else than the product's condition as that of what has not yet come to pass;—therefore, since 'that which has the power,' viz., the cause, makes the product which is 'capable' (of being made out of it), it is not of any *nonentity* that the production takes place;" but of an entity—whose *esse* antecedently was *possibility*].

कारणभावाच्च ॥ ११८ ॥

The product is nothing else than the cause.

Aph. 118.—And because it [—the product—] is [nothing else than] the cause [in the shape of the product].

न भावे भावयोगश्चेत् ॥ ११९ ॥

A doubt whether that which is can be said to become.

Aph. 119.—If [it be alleged that] there is no possibility of that *becoming*, which already *is*—[then the answer will be found in the next aphorism].

नाभिव्यक्तिनिबन्धनौ व्यवहाराव्यवहारौ ॥ १२० ॥

Production is only manifestation, and so of the opposite.

Aph. 120.—Nay, [—do not argue that what *is* cannot *become*,—for] the employment and the non-employment [of the term 'production'] are occasioned by the *manifestation* [or non-manifestation of what is spoken of as produced or not. "As the whiteness of white cloth which had become dirty is brought manifestly out by means of washing, &c., so, by the operation of the potter is the pot brought into manifestness; —whereas, on the blow of a mallet, it becomes hidden," and

no longer appears as a *pot.* "And 'manifestation' (is no fiction of ours, for it) is seen;—for example, that of oil, from sesamum-seeds, by pressure; of milk, from the cow, by milking; of the statue, that resided in the midst of the stone, by the operation of the sculptor; of shelled rice from rice in the husk, by threshing; &c." And "therefore the employment or non-employment of the term the *production* of an effect are dependent on *manifestation*—dependent on the manifestation of the *effect*:—that is to say,—the employment of the term production is in consequence of the manifestation (of what is spoken of as produced), and the non-employment of the term production is in consequence of there being no manifestation (of that which is therefore not spoken of as produced),—but (the employment of the term production is) not in consequence of that becoming an entity which was not an entity." But "if (the employment of the term) *production* is occasioned by (the fact of) *manifestation*, by what is occasioned the employment of the term *destruction?* To this he replies"].

नाशः कारणलयः ॥ १२१ ॥

What is meant by destruction.

Aph. 121.—Destruction [of any thing] is the resolution [of the thing spoken of as destroyed,] into the cause [from which it was produced, as when, by the blow of a mallet, a jar is resolved into its cause,—i. e. into the particles of clay which constituted the jar. But some one may say—"if there were only a resolution (of a product into that from which it arose), a resurrection (or παλιγγενεσια) of it might be seen, and this is *not* seen:—well (—we reply—) it is not seen by blockheads, but it *is* seen by those who can discriminate. For example, when thread is destroyed, it is changed into the shape of earth (—as when burned to ashes):—and the earth is changed into the shape of a cotton-tree; and this (successively) changes into the shape of flower, fruit, and thread (spun again from the fruit of the

cotton-plant). So is it with all entities." But "pray—(some one may ask)—is this *manifestation* (that you speak of under Aph. 119) something real, or something not real? If it be something real (and which, therefore, never anywhere ceases to be) then all effects (during this constant manifestation) ought constantly to be *perceived;* and if it be *not* real, then there would be a non-existence of all products [in the absence of all manifestation. Manifestation, therefore, must be something *real* and] there must be [in order to give rise to it] another manifestation, and of this another, [—seeing that a *manifestation* can be the result of nothing else than a manifestation,—on the principle that an effect consists of neither more nor less than its cause], and thus we have a *regressus in infinitum.* To this he replies."

पारम्पर्य्यतोऽन्वेषणा बीजाङ्कुरवत् ॥ १२२ ॥

How manifestation may occur without being an entity.

Aph. 122.—You are to understand that successively, as is the case with seed and plant, [—manifestation may generate manifestation from eternity to eternity. "Be it so, that there are thousands of manifestations, still there is no fault, for there *is* no starting point,—as is the case with seed and plant,"—which people may suppose to have served from eternity as sources one to another reciprocally].

उत्पत्तिवद्वाऽदोषः ॥ १२३ ॥

The objections to the theory of manifestation retorted.

Aph. 123.—Or, [at all events, our theory of 'manifestation' is as] blameless as [your theory of] 'production':—[for let us ask, "pray—is *production* produced, or is it not? If it is produced, then of this (production of production) there must be production;—so that there is a *regressus in infinitum,* (such as you allege against *our* theory). If it be *not* produced, then, pray is this because it is *un-real,* or because it is eternal? If because it is un-real, then production never is at all, so that it should

never be perceived, (as you allege that it is). Again, if (production is not something produced) because it is *eternal*, then there should be at all times the production of (all possible) effects,—(which you will scarcely pretend is the case). Again, if you say,—since 'production' itself *consists* of production, what need of supposing an ulterior production (of production)?—then, in like manner, (*I* ask,)—since 'manifestation' itself *consists* of manifestation, what need of supposing an ulterior manifestation (of manifestation)? The view which you hold on this point is *ours* also,"—and thus every objection stated or hinted under Aph. 121., is capable of being retorted].

हेतुमदनित्यमव्यापि सक्रियमनेकमाश्रितं लिङ्गम् ॥ १२४ ॥

The characters common to all products.

Aph. 124.—[A product of nature is] caused, un-eternal, mutable, not all-pervading, multitudinous, dependent, mergent.

a. 'Caused'—i. e. having a cause. 'Un-eternal,'—i. e. destructible. 'Not all-pervading,' i. e. not present everywhere. 'Mutable'—i. e. distinguished by the act of leaving (one form) and assuming (another form). It (the soul) leaves the body it had assumed, (and probably takes another); and bodies, &c., move (and are mutable, as is notorious). 'Multitudinous'—i. e., in consequence of the distinction of souls, (—each man —e. g. having a separate body. 'Dependent'—i. e. on its cause. Mergent,—that is to say, it (i. e. each product, in due time,) is resolved into that from which it originated. But some one may say—"if realities be the twenty-five (which the Sánkhyas enumerate—see Aph. 60—and no more), pray, are such common operations as knowing, enjoying, &c., absolutely *nothing*?—(if you say that they are so) then you give up what you *see*—in order to save a hypothesis, with which that which you see is irreconcilable. To this he replies."]

आञ्जस्याद्भेदतो वा गुणसामान्यादेस्तत्सिद्धिः प्रधान-
व्यपदेशाद्वा ॥ १२५ ॥

The qualities of the Nyáya are implied in the term Nature.

Aph. 125.—There is the establishment of these, [24 'Qualities' of the *Nyáya*, which you fancy that we do *not recognise because we do not explicitly enumerate them,*] either by reason that those ordinary qualities [—as contradistinguished from the *three* Qualities of the Sánkhya—] are in reality nothing different; or [—to put it in another point of view—] because they are hinted by [the term] Nature [—in which, like our own three Qualities, they are implied].

त्रिगुणाचेतनत्वादि द्वयोः ॥ १२६ ॥

The characters common to Nature and her products.

Aph. 126.—Of both [Nature and her products] the fact that they consist of the three Qualities and that they are irrational—[is the common property].

प्रीत्यप्रीतिविषादाद्यैर्गुणानामन्योन्यं वैधर्म्यम् ॥ १२७ ॥

In what the three Qualities differ.

Aph. 127.—The Qualities differ in character, mutually, by pleasantness, unpleasantness, lassitude, &c., [in which forms severally the Qualities present themselves].

लघ्वादिधर्मैरन्योन्यं साधर्म्यं वैधर्म्यं च गुणानाम् ॥ १२८ ॥

In what respects the Qualities agree as well as differ.

Aph. 128.—Through Lightness and other habits, the Qualities mutually agree and differ: [—i. e. "through the characters of Lightness, Restlessness, and Heaviness,—the Qualities differ. Their *agreement* is through what is hinted by the expression 'and other.' And this consists in their mutually predominating (one over the other from time to time), producing each other, consorting together, and being reciprocally present (—the one in the other—), for the sake of the soul." "By the ex-

pression (—in Aph. 124—) 'caused,' &c., it was declared that the 'Great one,' or Mind, &c., are *Products*. He states the proof of this].

उभयान्यत्वात्कार्यत्वं महदादेर्घटादिवत् ॥ १२९ ॥

Proof that Mind, &c., are products.

Aph. 129.—Since they are other than both [Soul and Nature—the only two uncaused entities—], Mind, and the rest, are products, as is the case with a jar or the like. ["He states another reason."]

परिमाणात् ॥ १३० ॥

A second proof.

Aph. 130.—Because of their measure, [which is a limited one, Mind and the rest are products; whereas the only two that are uncaused, viz. Nature and Soul, are unlimited].

समन्वयात् ॥ १३१ ॥

A third proof.

Aph. 131.—Because they conform [to Nature. Mind and the rest are products, "because they will (follow and) correspond with Nature, i. e., because the Qualities of Nature are seen in all things:" and it is a maxim that what is in the effect was derived from the cause, and implies the cause].

शक्तितश्चेति ॥ १३२ ॥

A fourth proof.

Aph. 132.—And, finally, because it is through the power [of the cause alone, that the product can do aught, as a chain restrains an elephant only by the force of the iron that it is made of].

तद्धाने प्रकृतिः पुरुषो वा ॥ १३३ ॥

Converse proof of the same.

Aph. 133.—On the quitting thereof [—quitting the condition of product—], there is Nature or Soul, [into one or other of which the product must needs have resolved itself. "Product or not-product,—such is the pair of alternatives. 'On the quitting

thereof,'—i. e. when Mind and the rest quit the condition of product,—Mind and the rest (of necessity) enter into Nature or Soul,"—these two alone being not-products. But perhaps some one may say "Mind and the rest may exist quite independently of the pair of alternatives (just mentioned). In regard to this he declares as follows"].

तयोरन्यत्वे तुच्छत्वम् ॥ १३४ ॥

Mind and the rest would not be at all, if neither product nor not-product.

Aph. 134.—If they were other than these two they would be void [—seeing that there is nothing self-existent besides Soul and Nature. "Well now, (some one may say,) why should it be under the character of a *product* that Mind and the rest are a sign of (there being such a principle as) nature? They may be (more properly said to be) a sign merely in virtue of their not *occurring apart* from it. To this he replies"].

कार्यात्कारणानुमानं तत्साहित्यात् ॥ १३५ ॥

What kind of causes can be inferred from their effects.

Aph. 135.—The cause is inferred from the effect [—in the case of Nature and her products—], because it accompanies it. ["That (other relation, other than that of material and product, which you would make out to exist between Nature and Mind,) may indeed be where the nature (or essence) of the cause is not seen in the effect, as (is the case with) the inference—from the rising of the moon—that the sea is swollen (into full tide,—rising, with maternal affection, towards her son who was produced from her bosom on the occasion of the celebrated Churning of the Ocean. Though the swelling of the tide does not occur 'apart from' the rising of the moon, yet here the cause—moon-rise —is not seen in the effect—tide; and consequently, though we infer the effect from the cause, the cause could not have been inferred from the effect). But in the present case, since we see in Mind and the rest, the characters of Nature, the

cause *is* inferred from the effect. 'Because it accompanies it'—i. e. because, in Mind and the rest, we see the properties of Nature," i. e. Nature herself actually present, as we see the clay which is the cause of a jar actually present in the jar. But it may still be objected,—" if it be thus, then let that principle itself—the 'Great one,' or Mind,—be the cause of the world :—what need of *Nature ?* To this he replies"].

अव्यक्तं त्रिगुणाल्लिङ्गात् ॥ १३६ ॥

How Mind must have an antecedent.

Aph. 136.—The undiscrete, [Nature, must be inferred] from its [discrete and dissoluble] effect, [Mind], in which are the three Qualities, [which constitute Nature. "'It goes to dissolution'—such is the import of the term *linga*, here rendered 'effect.' From that (dissoluble effect),—viz. the 'Great' principle, or Mind, —in which are the three Qualities, Nature must be inferred. And that the 'Great' principle, in the shape of ascertainment (or distinct intellection), is limited (or discrete), and perishable is established by direct observation. Therefore (—i. e. since Mind, being perishable, must be resolvable into something else,) we infer that into which it is resolvable,"—in other words its 'cause,'—here analogously termed *lingin*, since 'effect' had been termed *linga*. "But then, (some one may say,) still something quite different may be the cause (of all things) ;—what need of this *Nature* of yours ? In regard to this he remarks as follows"].

तत्कार्यतस्तत्सिद्धेर्नापलापः ॥ १३७ ॥

Why Nature, and nothing else, must be the root of all.

Aph. 137.—There is no denying that it [—Nature—] *is* because of its effects ; [—for, "is the cause of this (world) a product or not a product ? If it were a product, then, the same being (with equal propriety to be assumed to be) the case with *its* cause, there would be a *regressus in infinitum*. If effects be from any *root* (—to which there is nothing antecedent—), then *this* is that" to which we give the name of *Nature*].

सामान्येन विवादाभावात् धर्मवन्न साधनम् ॥ १३८ ॥

It is not from any effect that Soul is inferred.

Aph. 138.—[The relation of cause and effect is] not [alleged as] the means of establishing [the existence of Soul], because, as is the case with [the disputed term] 'merit,' there is no dispute about there being such a kind of thing, [though *what* kind of thing *is* matter of dispute. "The dispute is (not as to Soul's *being*, but) as to its peculiarity (of being),—as (whether it be) multitudinous or sole, all-pervading or *not* all-pervading, and so forth. Just as in every (philosophical system or) theory there is no dispute as to (there being something to which may be applied the term) 'merit' *(dharma)*, for the difference of opinion has regard to the particular kind" of thing,—such as sacrifices according to the Mímánsa creed, or good works according to the Nyáya,—which shall be held to involve 'merit.' But some one may say—"Souls are nothing else than the body and its organs, &c.;—what need of imagining anything else? To this he replies"].

शरीरादिव्यतिरिक्तः पुमान् ॥ १३९ ॥

Materialism scouted.

Aph. 139.—Soul is something else than the body, &c.

संहतपरार्थत्वात् ॥ १४० ॥

The discerptible is subservient to the indiscerptible.

Aph. 140.—Because that which is combined [and is therefore discerptible,] is for the sake of some other [*not* discerptible. "And that which is discerptible is intended for something else that is indiscerptible. If it were intended for something else that is discerptible, there would be a *regressus in infinitum;* combinedness (—involving discerptibleness—) exists occultly in Nature as well as the rest, because, otherwise, discerptibleness would not prove discoverable in the products thereof"].



त्रिगुणादिविपर्ययात् ॥ १४१ ॥

Soul presents no symptom of being material.

Aph. 141.—[And Soul is something else than the body, &c.], because there is [in Soul] the reverse of the three Qualities, &c. [—i. e., "because they are *not* seen in it"].

अधिष्ठानाच्चेति ॥ १४२ ॥

Another proof that soul is not material.

Aph. 142.—And [Soul is not material] because of its superintendence [over Nature. "For a superintendent is an intelligent being, and Nature is unintelligent."]

भोक्तृभावात् ॥ १४३ ॥

Another proof.

Aph. 143.—And [Soul is not material] because of its being the experiencer. ["It is Nature that is experienced ;—the experiencer is Soul. Although Soul, from its being unchangeably the same, is not (really) an experiencer, still the assertion (in the aphorism) is made because of the fact that the reflection of the Intellect befals it,"—and thus makes it *seem* as if it experienced :—see Aph. 58. Well, "efforts are engaged in for the sake of Liberation. Pray, is this (for the benefit) of the Soul or of Nature,"—since Nature, in the shape of Mind, is, it seems, the experiencer ?]

कैवल्यार्थं प्रवृत्तेः ॥ १४४ ॥

For Soul, not Nature, is liberation wanted.

Aph. 144.—[It is for Soul and not for Nature,] because the exertions are with a view to isolation [from all qualities,—a condition to which Soul is competent, but Nature not. For "the very essence of Nature cannot depart from it (so as to leave it in the state of absolute solitary isolation contemplated,) for the three Qualities are its very essence, (the departure of which from it would leave nothing behind) ; and because it would thus prove to be *not* eternal (—while in reality it *is* eternal.) The isola-

tion (*kaivalya*) of that alone is possible of which the qualities are reflectional (and not constitutive—see Aph. 58—) and that is Soul"].

जडप्रकाशायोगात् प्रकाशः ॥ १४५ ॥

The nature of the Soul.

Aph. 145.—Since light does not pertain to the unintelligent, light, [which must pertain to something or other, is the essence of the Soul, which, self-manifesting, manifests whatever else is manifest. "It is a settled point that the unintelligent is not a light—(it is not self-manifesting). If Soul also were unintelligent (—as the Naiyáyikas hold it to be in *substance*—knowledge being by them regarded not as its essence or substratum but as one of its *qualities*—), then there would need to be another light for *it*;—and, as the simpler theory, let Soul itself consist essentially of light." "And there is scripture (in support of this view :—for example the two following texts from the *Vrihadáranyaka Upanishad) :*—'Wherewith shall one distinguish that wherewith one distinguishes all this (world)?' 'Wherewith shall one take cognizance of the cognizer?'" But the Naiyáyika may urge—"*let* Soul be unintelligent [in its substance], but having Intelligence as its attribute. *Thereby* it manifests all things, but it is not essentially intelligence. To this he replies"].

निर्गुणत्वान्न चिद्धर्मा ॥ १४६ ॥

Soul has no quality.

Aph. 146.—It [Soul] has not Intelligence as its attribute, because it is without quality. [" He declares that there is a contradiction to Scripture" in the view which he is contending against.]

श्रुत्या सिद्धस्य नापलापस्तत्प्रत्यक्षबाधात् ॥ १४७ ॥

Scripture higher evidence than supposed intuition.

Aph. 147.—There is no denial [to be allowed] of what is established by Scripture, because the [supposed] evidence of intuition for this [i. e. for the existence of qualities in the Soul] is confuted [by

the scriptural declaration of the contrary. "The text—'For this Soul is un-companioned,' &c., would be confuted if there were any annexation of qualities" to Soul:—and the notion of confuting Scripture is not to be entertained for a moment].

सुषुप्त्याद्यसाक्षित्वम् ॥ १४८ ॥

Argument against the soul's being unintelligent.

Aph. 148.—[If soul were unintelligent] it would not be witness [of its own comfort] in profound [and dreamless] sleep, &c. ["But that this is not the case (may be inferred) from the phenomenon that 'I slept *pleasantly, &c.*' By the '&c.' (in the aphorism) dreaming is included." "The Vedántins say that 'soul is *one* only'; and so, again, 'For Soul is eternal, omnipresent, changeless, void of blemish:'—'Being one (only), it is divided (into a seeming multitude) by Nature *(s'akti)*—i. e.—Illusion *(máyá)*,—but not through its own essence, (—to which there does not belong multiplicity).' In regard to this he says as follows."]

जन्मादिव्यवस्थातः पुरुषबहुत्वम् ॥ १४९ ॥

There is a multiplicity of soul.

Aph. 149.—From the several allotment of birth, &c., a multiplicity of souls [is to be inferred. "If soul were one only, then when *one* is born, *all* would be born, &c."].

उपाधिभेदेऽप्येकस्य नानायोग आकाशस्येव घटादिभिः ॥ १५० ॥

The view of the Vedánta on this point.

Aph. 150.—[The Vedantins say that] there being a difference in its investments, moreover, multiplicity attaches [seemingly] to the one [Soul], as is the case with Space by reason of jars, &c., [which mark out the spaces that they occupy. But the argument, though partially stating a truth, does not prove the non-plurality of Soul. "As Space

is one, (and yet) in consequence of the difference of adjuncts, —jars, &c.—when the jar is destroyed, it is (familiarly) said 'the jar's space is destroyed'—(for there then no longer exists a *space marked out by the jar)* ;—so also, on the hypothesis of there being but one Soul, since there is a difference of corporeal limitation, on the destruction thereof (—i. e. of the limitation occasioned by any particular human body—), it is merely a way of talking (to say) 'The soul has perished.' (This indeed is so far true that there is really no perishing of the soul, but then it is true) also on the hypothesis that there are *many* souls ; (and it must be true,) otherwise, since soul is eternal (—without beginning or end—as both parties agree—), how could there be the appointment of birth and death ?"]

उपाधिर्भिद्यते न तु तद्वान् ॥ १५१ ॥

Refutation of the Vedánta on this point.

Aph. 151.—The investment is different [—according to the Vedántins—], but not that to which this belongs [—and the absurd consequences of such an opinion will be seen. " 'The investment is different'—(—there are diverse bodies, of John, Thomas, &c.) ; 'that to which this belongs' —i. e. that (Soul) to which this investment (of body in all its multiplicity) belongs,' is *not* different (—but is one only—) ; such is the meaning. And (now consider), in consequence of the destruction of one thing, we are not to speak as if there were the destruction of something else,—because this (if it were evidence of a thing's being destroyed) would present itself where it ought not—(the destruction of Devadatta e. g. presenting itself as a fact when we are considering the case of Yajnadatta, who is not for *that* reason to be assumed to be dead) ;—and on the hypothesis that Soul is one, the (fact that the Vedánta makes an) imputation of inconsistent conditions is quite evident, since Bondage and Liberation do not (and cannot) belong (simultaneously) to *one.* But the conjunction and (simultaneous) non-conjunction of the sky

(or space) with smoke, &c., (of which the Vedántin may seek to avail himself as an illustration,) are *not* contradictory, for Conjunction is not pervasion;" (—whereas, on the other hand, it would be nonsense to speak of Bondage as affecting one portion of a monad, and Liberation affecting another portion, as a monkey may be in conjunction with a branch of a tree without being in conjunction with the stem].

एवमेकत्वेन परिवर्तमानस्य न विरुद्धधर्माध्यासः ॥ १५२ ॥

The Sánkhya is free from the charge of absurdity to which the Vedánta is open.

Aph. 152.—Thus [—i. e. by taking the Sánkhya view—] there is no imputation of contradictory conditions to [a Soul supposed to be] everywhere present as *one* [infinitely extended monad. "But (the—Vedántin may contend)—we *see* the condition of another attributed even to one quite different, as—e. g.—Nature's character as an agent (is attributed) to soul—which is one other (than Nature). To this he replies"].

अन्यधर्मत्वेऽपि नारोपात्तत्सिद्धिरेकत्वात् ॥ १५३ ॥

Imputation is not proof.

Aph. 153.—Even though there be [imputed to Soul] the possession of the condition of another, this [—that it really possesses such—] is not established by the imputation, because it [Soul] is *one* [absolutely simple unqualified entity. The notion "that Soul is an agent is a mistake, because, that Soul is *not* an agent is true, and the imputation (of agency to Soul) is *not* true, and the combination of the true and the untrue is not real." "But (the Vedántin may say)—then thus there will be an opposition to the scripture,—for according to that —'Brahma is one without a second;—there is nothing here diverse;—death after death does he (—deluded man—) obtain who here sees as it were a multiplicity.' To this he replies"].

नाद्वैतश्रुतिविरोधो जातिपरत्वात् ॥ १५४ ॥

Scripture, speaking of Soul as one, is speaking of it generically.

Aph. 154.—There is no opposition to the scriptures [declaratory] of the non-duality [of Soul], because the reference [in such texts] is to the *genus* [or to Soul in general. "By *genus* we mean sameness, the fact of being of the same nature;—and it is to this alone that the texts about the non-duality [of Soul] have reference. It is not the indivisibleness (of Soul,—meaning by its indivisibleness the impossibility that there should be more souls than one,—that is meant in such texts—) because there is no motive" for viewing Soul as *thus* indivisible. "But then (—the Vedántin may rejoin—) Bondage and Liberation are just as incompatible in any single soul, on the theory of him who asserts that souls are many, (and that each is at once bound and free). To this he replies"].

विदितबन्धकारणस्य दृष्ट्या तद्रूपम् ॥ १५५ ॥

The compatibility of Bondage and Freedom.

Aph. 155.—Of him [i. e. of that soul] by whom the cause of Bondage is known, there is that condition [of isolation, or entire liberation], by the perception [of the fact that Nature and soul are distinct, and that he really was *not* bound even when he seemed to be so. The soul in Bondage which is no real bondage, may be typified by Don Quixote hanging in the dark from the ledge of a supposed enormous precipice, and bound to hold on for his life, from not knowing that his toes were within six inches of the ground. Well, rejoins the Vedántin, "Bondage (—as you justly observe—) is dependent on non-perception (of the truth), and is not real:—it is a maxim that non-perception is removed by perception:—and, on this showing, we see the (force of the) reasoning on the hypothesis that soul is one, but not on that of Soul's being multitudinous. To this he replies".]

नान्धादृष्ट्या चक्षुष्मतामनुपलम्भः ॥ १५६ ॥

He jeereth the Vedántin.

Aph. 156.—Nay—because the blind do not see can those that have their eyesight not perceive? [" There are *many* arguments (in support of the view) of those who assert that souls are many," though *you* do not see them.]

वामदेवादिर्मुक्तो नाद्वैतम् ॥ १५७ ॥

Scripture proof that Souls are many.

Aph. 157.—Vámadeva, as well as others, has been liberated, [if we are to believe the scriptures, therefore] non-duality is not [asserted in the same scriptures in the Vedántic sense. " In the Purânas, &c., we hear ' Vámadeva has been liberated,' ' Suka has been liberated,' and so on. If Soul were *one,* since the liberation of all would take place on the liberation of one, the scriptural mention of a diversity (of separate and successive liberations) would be self-contradictory." But the Vedántin may rejoin—" on the theory that Souls are many,—since the world has been from eternity, and from time to time some one or other is liberated, so, by degrees *all* having been liberated, there should be a universal void:—but on the theory that Soul is *one,* Liberation is merely the departure of an adjunct,"—which, the Vedántin flatters himself, does not involve the inconsistency which he objects to the Sánkhya. To this he replies.]

अनादावद्य यावदभावाद्भविष्यदप्येवम् ॥ १५८ ॥

As it has been, so will it be.

Aph. 158.—Though it [—the world—] has been from eternity, since there, up to this day, has not been [an entire emptying of the world], the future also [may be inferentially expected to be] thus [as it has been heretofore. " Though the world *has* been from eternity, since up to this day we have not seen it become a void, there is no proof (in support) of the view that there will be Liberation" of *all* Souls so as to leave a void].

इदानीमिव सर्वत्र नात्यन्तोच्छेदः ॥ १५९ ॥

The stream of mundane things will flow on for ever.

Aph. 159.—As now [things are, so] everywhere [will they continue to go on;—hence there will be] no absolute cutting short [of the course of mundane things. "Since souls are (in number) without end, though Liberation successively take place, there will not be (as a necessary consequence) a cutting short of the world. As now, so every where,—i. e. in time to come also,—there will be Liberation, but not therefore an absolute cutting short (of the world), since of this the on-flowing is eternal." Moreover, "on the theory also that Liberation is the departure of an adjunct we should find a universal void,—so that the doubt is alike (in the application to either view). Just as there might be an end of all things on the successive liberation of many souls, so since all adjuncts would cease when (the fruit of) works (—this fruit being in the shape of Soul's association with body as its adjunct—) came to an end, the world would become the void," on the Vedánta theory as well as on the Sánkhya one. If the Vedántin says "there will not be a void, because adjuncts are (in number) endless; then it is the same on the theory that Souls are many too;—for while those get liberated who become knowing (in regard to the fact that Nature and Soul are different), there will not be a void, because there is everlastingly no end of multitudes of souls in the universe." But some one may ask—"is Soul *essentially* bound or free? If (essentially) bound, then, since its essence cannot depart, there is no Liberation;—for if it (the essence) departed, then it (Soul) would (cease with the cessation of its essence and) not be eternal. If (on the other hand, you reply that it is essentially) free, then meditation, and the like, (which you prescribe for the attainment of liberation) is unmeaning. To this he replies."]

व्यावृत्तो भयरूपः ॥ १६० ॥

Soul is ever free, though it may seem bound in all sorts of ways.

Aph. 160.—It [Soul] is altogether free, [but seemingly] multiform [or different in appearance from a free thing, through a delusive semblance of being bound. "It is not bound, nor is it liberated, but it is ever free; (see Aph. 19). But the destruction of ignorance (as to its actual freedom) is effected by meditation, &c.," which are therefore not unmeaning, as alleged under Aph. 159. "It has been declared that Soul is a witness. Since it is a witness (—some one may object—) even when it has attained to discriminating (between Nature and Soul), there is no Liberation,—(Soul, on this showing, being not an absolutely simple entity but something *combined* with the character of a spectator or witness.) To this he replies."]

अक्षसम्बन्धात् साक्षित्वम् ॥ १६१ ॥

How Soul is a spectator.

Aph. 161.—It [Soul] is a witness through its connection with sense-organs [—which quit it on Liberation].

नित्यमुक्तत्वम् ॥ १६२ ॥

The real condition of Soul.

Aph. 162.—[The nature of Soul is] constant freedom, [—"that is to say, it is positively always devoid of the Bondage called Pain, because Pain, and the rest, are modifications of Understanding,"—which is a modification of Nature, from which Soul is really distinct].

औदासीन्यञ्चेति ॥ १६३ ॥

Soul's indifference.

Aph. 163.—And finally [the nature of the Soul is] indifference [to Pain and Pleasure alike. "By 'indifference' is meant inaction." But some one may say—"the fact of Soul's being an agent is declared in Scripture:—how is this (—if, as you say, it be *not* an agent)? To this he replies].

उपरागात्कर्तृत्वं चित्सान्निध्याच्चित्सान्निध्यात् ॥ १६४ ॥

How Soul, which is not an agent, is yet spoken of as such.

Aph. 164.—Its [—Soul's—fancy of] being an agent is from the proximity of Intellect, from the proximity of Intellect. [" Its 'being an agent'—i. e. its, Soul's, *fancy* of being an agent, is 'from the proximity of Intellect,'—i. e. from the influence of Nature,"—see *Aph.* 19—of which Intellect—see *Aph.* 61—is a modification. " The repetition of the expression 'from the proximity of Intellect' is meant to show that we have reached the conclusion :—for thus do we see (practised) in the scriptures,"—e. g. where it is said in the Veda—" Soul is to be known, it is to be discriminated from Nature : thus it does not come again, it does not come again." " So much, for the First Book—that on the (topics or) object-matter (of the Sánkhya system)."]

BOOK II.

INTRODUCTION.

["THE object-matter (of the Institute) has been set forth (in B. I.). Now, in order to prove that it is not the *Soul* that undergoes the alterations (observable in the course of things), he will tell diffusely in the Second Book how the creation is formed out of the Primal Principle. There too the nature of the products of Nature is to be declared fully, with a view to the very clear discrimination of Soul from these. Therefore, according to the verses :—" Whoso rightly knows its changes, and the Primal Agent [Nature], and Soul the eternal, he, thirsting no more, is emancipated,"—we remark that, with reference to the character, &c., of Emancipation, all the three (things mentioned in these verses) require to be known. And here, in the first place, with advertence to the consideration that if Nature, which is unintelligent, were to create without a motive, we should find even the emancipated one bound, he states the *motive* for the creation of the world.]

विमुक्तमोक्षार्थं स्वार्थं वा प्रधानस्य ॥ १ ॥

The motive for creation.

Aph. 1.—Of Nature [the agency, or the becoming a maker, is] for the emancipation of what is [really, though not apparently] emancipated, or else for [the removal of] itself. [" The expression 'the becoming a maker' is borrowed from the last aphorism of the preceding Book. Nature makes the world for the sake of removing the pain, which is really a shadow, belonging to the Soul which is in its very nature free from the bonds of pain,—or (—to explain it otherwise—) for the sake of

removing pain (connected) by means of but a shadowy link; or (on the other hand) it is 'for the sake of itself,'—that is to say, for the sake of removing the actually real pain (which consists) of itself." "Although experience (of good and ill) also, as well as Emancipation, is a motive for creation, yet Emancipation alone is mentioned, inasmuch as it is the principal one." "But then if creation were for the sake of Emancipation, then, since Emancipation might take place through creation once for all, there would not be creation again and again:—to which he replies."]

विरक्तस्य तत्सिद्धेः ॥ २ ॥

Successive creation why.

Aph. 2.—Because this [Emancipation] is [only] of him that is devoid of passion, [" emancipation does not take place through creation once for all, but it is (the lot only) of him that has been extremely tormented many times by the various pain of birth, death, sickness, &c.; and therefore (successive creation goes on) because Emancipation actually occurs in the case only of him in whom complete dispassion has arisen through the knowledge of the distinctness of Nature and Soul:—such is the meaning." "He tells the reason why dispassion does not take place through creation once for all."]

न श्रवणमात्रात् तत्सिद्धिरनादिवासनाया बलवत्त्वात् ॥ ३ ॥

Force of the foregoing reason.

Aph. 3.—It is not effected by the mere hearing, because of the forcibleness of the impressions from eternity. [" Even the hearing (of scripture, in which the distinctness of Nature from Soul is enounced,) comes (—not to all alike, but only—) through the merit of acts done in many births (or successive lives). Even then, dispassion is not established through the mere hearing, but through direct cognition; and direct cognition does not take place suddenly, because of the forcibleness of false impressions that have existed from eternity,—but (the required direct cognition takes place) through the completion

of Concentration, and there is an abundance of obstacles to Concentration (—see Yoga Aphorisms, B. II.);—therefore only after many births does dispassion and Emancipation take place at any time of any one at all:—such is the meaning. He states another reason for the continuous flow of creation."]

बहुभृत्यवद्वा प्रत्येकम् ॥ ४ ॥

Another reason for continuous creation.

Aph. 4.—Or as people have severally many dependent [on them, as wife, children, &c., so also the Qualities, have to emancipate innumerable Souls severally. Therefore, however many Souls may have been emancipated, the on-flow of creation takes place for the emancipation of other Souls,—for Souls are (in number) without end." "But why is it asserted that Nature alone creates, when, by the text 'From that or this Soul, proceeded the Ether,' &c., it is proved that *Soul* also creates? To this he replies."]

प्रकृतिवास्तवे च पुरुषस्याध्याससिद्धिः ॥ ५ ॥

Nature, not Soul, creates.

Aph. 5.—And since it [the character of creator] belongs really to Nature, it follows that it is fictitiously attributed to Soul. [" But how is it laid down that Nature's creativeness is *real*, since we are told (in scripture) that creation is on a level with a dream? To this he replies."]

कार्यतस्तत्सिद्धेः ॥ ६ ॥

The reality of Nature's creativeness.

Aph. 6.—Since it is proved from the products, [" for *products* are real, inasmuch as they produce impressions and exhibit acts." The reality of external things is established here just as it is by Locke, who says " I think God has given me assurance enough as to the existence of things without me; since by their different application I can produce in myself both *pleasure and pain (artha)*, which is one great concernment of my present state." These existing products being admitted, the

Sánkhya argues that they must have a cause;—and, as this cause means neither more nor less than something creative, whatever proves the existence of the cause, proves, at the same time, its creative character].

चेतनोद्देशान्नियमः कण्टकमोक्षवत् ॥ ७ ॥

Who escape nature.

Aph. 7.—The rule is with reference to one knowing,—just as escape from a thorn, [—for "as one and the same thorn is not a cause of pain just to him who, being 'one knowing,' i. e., aware of it, escapes from that same, but actually is so in respect of *others*, —so Nature also is escaped just by 'one knowing,'—one aware,—one who has accomplished the matter;—just to *him* does it not consist of pain; but to others, who are *not* knowing, it actually is a cause of pain;—such is the 'rule,'—meaning the distribution."

अन्ययोगेऽपि तत्सिद्धिर्नाञ्जस्येनायोदाहवत् ॥ ८ ॥

Soul not creative, though associated with what is so.

Aph. 8.—Even though there be conjunction [of Soul] with the other [viz. Nature], this [power of giving rise to products] does not exist in it [Soul] immediately,—just like the burning action of iron. ["Even though there be conjunction with Nature, there belongs to Soul no creativeness 'immediately,' i. e., directly. An illustration of this is, 'like the burning action of iron':—as iron does not possess directly a burning power, but this is only fictitiously attributed to it, being through the fire conjoined with it;—such is the meaning. But in the example just mentioned, it is admitted that there is an alteration of both, for this is proved by sense-evidence; but in the instance under doubt, since the case is accounted for by the modification of one only, there is cumbrousness in postulating the modification of both;—because, otherwise, by the conjunction of the China-rose, it might be held that the colour of the crystal was changed."]

रागविरागयोर्योगः सृष्टिः ॥ ९ ॥

Creation when.

Aph. 9.—When there is passion or dispassion, there is concentration [in the latter case, and] creation [in the former. "When there is passion, there is creation; and when there is dispassion, there is 'concentration,' i. e., the abiding (of Soul) in its own nature;—in short, emancipation."]

महदादिक्रमेण पञ्चभूतानाम् ॥ १० ॥

Order of creation.

Aph. 10.—In the order of Mind, &c., [is the creation] of the five elements [—or of the material world].

आत्मार्थत्वात् सृष्टेर्नैषामात्मार्थ आरम्भः ॥ ११ ॥

Nature's products not for themselves.

Aph. 11.—Since creation is for the sake of Soul, the origination of these [products of Nature] is not for their own sake.

दिक्कालावाकाशादिभ्यः ॥ १२ ॥

Relative time and space whence.

Aph. 12.—[Relative] Space and Time [arise] from the Ether, &c., [but "the Space and Time which are *eternal* (and absolute), *those* two, being the *source* of the Ether, are really sorts of qualities of Nature;—therefore it is consistent that Space and Time should be all-pervading. But the Space and Time which are limited, *these* arise from the Ether, through the conjunction of this or that (limiting) object." "Now he exhibits, in their order, through their nature and their habits, the things mentioned (in *Aph.* 10) as in the order of Mind, &c."]

अध्यवसायो बुद्धिः ॥ १३ ॥

Mind or Intellect defined.

Aph. 13.—Intellect is judgment. ["'Intellect' is a synonyme of the Great Principle (or Mind,—see B. I. 71); and 'judgment,' called also ascertainment, is its peculiar modification; such

is the meaning ;—but they are set forth as identical,—because a property, and that of which it is the property, are indivisible. And it is to be understood that this Intellect is 'Great,' because it pervades all effects other than itself, and because it is of great power." "He mentions other properties also of the Great Principle."]

तत्कार्यं धर्मादि ॥ १४ ॥

Products of intellect.

Aph. 14.—Merit, &c., are products of it, [for "Merit, Knowledge, Dispassion, and (supernatural) Power, are formed out of *intellect,* —not formed of *self-consciousness (ahankára),* because intellect alone (and not self-consciousness), is a product of superlative Purity,"—without admixture of Passion and Darkness. "But then, if it be thus, how can the prevalence of demerit, in the portions of intellect lodged in men, cattle, &c., be accounted for? To this he replies"].

महदुपरागाद्विपरीतम् ॥ १५ ॥

Opposite products of intellect.

Aph. 15.—The Great one [—Intellect—] becomes reversed through adjacent tincture, [i. e., "through being tinged by Passion and Darkness, it also becomes 'reversed' i. e., vile, with the properties of Demerit, Ignorance, Non-dispassion, and want of (supernatural) Power." "Having characterised the Great Principle, he defines its product—Self-consciousness"].

अभिमानोऽहङ्कारः ॥ १६ ॥

Self-consciousness.

Aph. 16.—Self-consciousness is a conceit, [—"what makes the Ego, as a potter (makes a pot),—the thing (called) the internal instrument *(anta'karaṇa)*; and this, inasmuch as a property and that of which it is the property are indivisible, is spoken of as 'a conceit (viz. of personality,') in order to acquaint us that this is its peculiar modification. Only when a thing has been determined by intellect (—i. e., by an act of judg-

ment—see *Aph.* 13—), do the making of an Ego, and the making of a Meum, take place"].

एकादशपञ्चतन्मात्रं तत्कार्यम् ॥ १७ ॥

Products of Self-consciousness.

Aph. 17.—The product of it [viz. of Self-consciousness] is the eleven [organs], and the five Subtile Elements, [but "among these he mentions a distinction"].

सात्त्विकमेकादशकं प्रवर्तते वैकृतादहङ्कारात् ॥ १८ ॥

The Mind whence.

Aph. 18.—The eleventh, consisting of [the principle of] Purity, proceeds from modified Self-consciousness.

["The 'eleventh,' i. e., the completer of the eleven, viz., the Mind, (or 'the internal organ,' which is not to be confounded with 'the great one' called also Intellect and Mind), alone among the set consisting of sixteen [*Aph.* 17] consists of Purity:—therefore it is produced from Self-consciousness 'modified,' i. e., pure;—such is the meaning. And hence, too, it is to be reckoned that the ten organs are from the Passionate Self-consciousness, and the Subtile Elements from the Dark Self-consciousness"].

कर्मेन्द्रियबुद्धीन्द्रियैरान्तरमेकादशकम् ॥ १९ ॥

Of the Organs.

Aph. 19.—Along with the organs of action and the organs of understanding, another is the eleventh. ["The organs of action are five, the vocal organ, the hands, the feet, the anus, and the generative organ; and the organs of understanding are five, those called the organs of sight, hearing, touch, taste, and smell. Along with these ten, 'another,' viz., the Mind, is 'the eleventh,' i. e., is the eleventh organ."]

आहङ्कारिकत्वश्रुतेर्न भौतिकानि ॥ २० ॥

The Nyáya view rejected.

Aph. 20.—They [the organs] are not formed of the Elements, because there is scripture for their being formed of Self-consciousness.

देवतालयश्रुतिर्नारम्भकस्य ॥ २१ ॥

A text explained.

Aph. 21.—The text regarding absorption into deities is not [declaratory] of an originator, [—for although a thing, e. g., a jar, when it ceases to be a jar, is usually spoken of as being resolved into its originator, viz., into earth,—yet "we see the absorption of a drop of water into what notwithstanding is *not* its originator, viz., the ground," and such is the absorption into a deity from whom the Mind absorbed did not originally emanate.]

तदुत्पत्तिश्रुतेर्विनाशदर्शनाच्च ॥ २२ ॥

No organ eternal.

Aph. 22.—[No organ is eternal as some hold the mind to be], because we have scripture for their beginning to be, and because we see their destruction, [—for "we are certified of their destructibleness by the fact that, in the conditions of being aged, &c., the mind also, like the sight and the rest, decays."]

अतीन्द्रियमिन्द्रियं भ्रान्तानामधिष्ठाने ॥ २३ ॥

The Sense not to be confounded with its site.

Aph. 23.—The Sense is supersensuous, [it being the notion] of mistaken persons [that the Sense exists] in [identity with] its site [—Sight, e. g., in identity with the eye-ball].

शक्तिभेदेऽपि भेदसिद्धौ नैकत्वम् ॥ २४ ॥

All the organs, not one organ.

Aph. 24.—Moreover, a difference being established if a difference of *powers* be conceded, there is not a oneness [of the organs. "Even by the admission that a diversity of powers belongs to one single organ, the diversity of organs is established, because the *powers* are the organs." And if you say "there is something unphilosophical in supposing various kinds of organs to arise from one single Self-consciousness,—he replies"].

न कल्पनाविरोधः प्रमाणदृष्टस्य ॥ २५ ॥

Theoretical considerations cannot upset facts.

Aph. 25.—A theoretical objection is not [of any weight] in the case of what is matter of ocular evidence.

उभयात्मकं मनः ॥ २६ ॥

Diversified operation of Mind.

Aph. 26.—The Mind identifies itself with both [" the organs of intellection and of action,"—as he proceeds to explain].

गुणपरिणामभेदान्नानात्वमवस्थावत् ॥ २७ ॥

How this happens.

Aph. 27.—By reason of the varieties of transformation of [which] the Qualities [are susceptible], there is a diversity [of their product the Mind], according to circumstances. [For, " as one single man supports a variety of characters, through the force of association,—being, through association with his beloved, a lover,—through association with one indifferent, indifferent, —and, through association with some other, something other, —so the Mind also, through association with the organ of vision, or any other, becomes various, through its becoming one with the organ of vision, or any other,—by its being (thereby) distinguished by the modification of seeing, or the like."]

रूपादिरसमलान्त उभयोः ॥ २८ ॥

What the organs deal with.

Aph. 28.—Of both [sets of organs the object is that list of things] beginning with Colour, and ending with the dirt of Taste, [—" meaning by the 'dirt' of the tastes of food, &c., ordure, &c.," into which the food, consisting of the *quality* Taste, &c., is partly transformed].

द्रष्टृत्वादिरात्मनः करणत्वमिन्द्रियाणाम् ॥ २९ ॥

The Organs and their possessors.

Aph. 29.—The being the seer, &c., belongs to the Soul; the instrumentality belongs to the Organs, [—"for as a king, even without himself energizing, becomes a warrior through his instrument, his army, by directing this by orders simply,—so the Soul, though quiescent, through all the organs, of vision, &c., becomes a seer, a speaker, and a judger, and the like, merely through the proximity called 'Conjunction,'—because it moves these as the loadstone" does the iron, without exerting any effort]

त्रयाणां स्वालक्षण्यम् ॥ ३० ॥

Differences in the internal organs.

Aph. 30.—Of the three [internal organs, meaning here (1) Intellect, (2) Self-consciousness, and (3) the Mind], there is a diversity among themselves, ["the aspect of Intelligence being attention,—of Self-consciousness, conceit [of personality],—of the Mind, decision and doubt].

सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च ॥ ३१ ॥

A character common to the three.

Aph. 31.—The five airs, Breath, &c., are the modification, in common, of the [three internal] instruments; [—"that is to say, the five, in the shape of Breath, &c., which are familiarly known as 'airs,' because of their circulating as the air does,—these (animal spirits) are the joint or common 'modification,' or kinds of altered form, 'of the instruments,' i. e., of the triad of internal instruments." And "the opinion is not *ours*, as it is that of the Vaiseshikas, that the modifications of the organs take place successively only, and not simultaneously;—so he next tells us"].

क्रमशोऽक्रमशश्चेन्द्रियवृत्तिः ॥ ३२ ॥

Sense-impressions, &c., not exclusively successive.

Aph. 32.—The modifications of the organs take place both successively and simultaneously.

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥ ३३ ॥

The ideas which constitute the world.

Aph. 33.—The modifications [of the understanding, which are to be shown to be the cause of the world, and] which are five, are [some of them] painful and [others] not painful, [and "that the modifications are of five sorts, is declared by Patanjali's aphorism,"—see Yoga Aphorisms B. I., 6].

He acquaints us with the nature of Soul.

तन्निवृत्तावुपशान्तोपरागः स्वस्थः ॥ ३४ ॥

Soul's relation thereto.

Aph. 34.—On the cessation thereof [viz., of mundane influences], its tincture ceasing, it [Soul] abides in itself, [—"that is to say, during the state of repose of these modifications, it (the Soul), the reflection of these having ceased, is abiding in itself,—being at *other* times also, as it were, in isolation, (—though seemingly not so). And to this effect there is a triad of Aphorisms of the Yoga," viz. B. I., 2, 3, and 4].

कुसुमवच्च मणिः ॥ ३५ ॥

This illustrated.

Aph. 35.—And as [by] a flower the gem, [—i. e., "as the gem called rockcrystal, by reason of a flower of the Hibiscus, becomes red,—not abiding in its own state,—and, on the removal thereof, becomes colourless,—abiding in its own state,—in like manner" is the Soul apparently tinged by the adjunction of the Qualities. "But then (it may be asked), by whose *effort* does the aggregate of the organs come into operation, since Soul is motionless, and since it is denied that there is any Lord (or Demiurgus)? To this he replies"].

पुरुषार्थं करणोद्भवोऽप्यदृष्टोल्लासात् ॥ ३६ ॥

What moves the Organs to operate.

Aph. 36.—The Organs also [—just as Nature energizes—] arise, for the sake of Soul, from the development of *desert*, [which, we repeat, "belongs entirely to the investment,"—the Soul not really possessing either merit or demerit. "He mentions an instance of a thing's spontaneously energizing for the sake of another"].

धेनुवद्वत्साय ॥ ३७ ॥

An illustration.

Aph. 37.—As the cow for the calf ["quite spontaneously distils milk, and awaits no other effort, just so, for the sake of the master, Soul, the Organs energize quite spontaneously; such is the meaning. And it is *seen* that, out of profound sleep, understanding of its own accord wakes up"].

करणं त्रयोदशविधमवान्तरभेदात् ॥ ३८ ॥

The number of the Organs.

Aph. 38.—Organ is of thirteen sorts, through division of the subordinates, ["'division of the subordinates' having reference to the fact that it is *understanding* which is the *principal* organ." "But then, understanding (it seems) alone is the principal instrument in furnishing its object (of emancipation) to Soul, and the instrumentality of the others is secondary,—in this case what is meant by *secondariness?*"—why are they said to be instrumental at *all?* He replies].

इन्द्रियेषु साधकतमत्वगुणयोगात् कुठारवत् ॥ ३९ ॥

Efficiency of the organs whence.

Aph. 39.—Because the quality of being most efficient, is conjoined with the organs,—as in the case of an axe. ["The quality of the (principal) organ, the understanding, in the shape of being most efficient, on behalf of soul, exists derivatively in the (other derivative) organs; therefore it is made out that an organ is of thirteen kinds;—such is the connexion with the

preceding aphorism." "'As in the case of an axe.' As, although the blow itself, since it is this that puts an end to our non-possession of the result, is the principal efficient in the cutting, yet the axe also is an efficient, because of its close proximity to the being the principal efficient;—so here also:—such is the meaning. He does not here say that Self-consciousness is secondarily efficient,—meaning to imply that it is one with the internal organ. Specifying the precise state of the case in regard to the condition of secondary and principal, he says]

द्वयोः प्रधानं मनो लोकवद्भृत्यवर्गेषु ॥ ४० ॥

Pre-eminent efficiency of Intellect illustrated.

Aph. 40.—Among the two [the external and the internal organs] the principal is Mind, just as, in the world, among troops of dependents. ["'Among the two,' viz., the external and the internal, 'Mind,' i. e., understanding simply, is 'the principal,' i. e., chief;—in short is the immediate cause;—because it is it that furnishes Soul with its end;—just as, among troops of dependents, some one single person is the prime minister of the king, and the others, governors of towns, &c., are his subordinates;—such is the meaning." And it must be carefully observed that "here the word 'Mind' does not mean the third internal organ" spoken of in *Aph.* 30, but Intellect, or 'the Great One.']

अव्यभिचारात् ॥ ४१ ॥

Reason why Understanding is the principal.

Aph. 41.—[And Intellect is the principal or immediate and direct efficient in Soul's emancipation,] because there is no wandering away,—["that is to say, because it (understanding) pervades all the organs,—or because there is no result apart from it"].

तथाऽशेषसंस्काराधारत्वात् ॥ ४२ ॥

Another reason.

Aph. 42.—So too because it [the understanding] is the depository of all the self-continuant impressions, ["and not the Sight, &c.,

or Self-consciousness, or the Mind; else it could not happen that things formerly seen, and heard, &c., should be remembered by the blind, and deaf, &c."].

स्मृत्यानुमानाच्च ॥ ४३ ॥

Another reason.

Aph. 43.—And because we infer this [its pre-eminence] by reason of its meditating: ["for the modification of thought called 'meditation' is the noblest of all the modifications (incident to Soul or pure Thought—whose blessedness or state of emancipation it is to have no *modification* at all), and the Understanding itself, which, as being the depository thereof, is further named Thought (*chitta*,—from the same root as *chintá*—), is nobler than the organs whose modifications are other than this."—"But then suppose that the modification 'meditation' belongs only to the *Soul* (—suggests some one). To this he replies"].

सम्भवेन्न स्वतः ॥ ४४ ॥

Meditation not essential in Soul.

Aph. 44.—It cannot be of its own nature, [—"that is to say, meditation cannot belong to Soul essentially, because of the immobility" of Soul,—whereas 'meditation' is an effort.

आपेक्षिको गुणप्रधानभावः क्रियाविशेषात् ॥ ४५ ॥

An organ may be relatively principal and secondary.

Aph. 45.—The condition [—as regards Soul's instruments—] of secondary and principal is relative, because of the difference of function, [—e. g., "in the operations of the Sight, &c., the Mind is principal; and in the operation of the Mind, Self-consciousness, and in the operation of Self-consciousness, Intellect is principal," or precedent. "But then, what is the cause of this arrangement, viz., that of this (or that) Soul, this (or that) Intellect alone, and not another Intellect, is the instrument? With reference to this he says"].

तत्कर्मार्जितत्वात् तदर्थमभिचेष्टा लोकवत् ॥ ४६ ॥

Each one reaps as he hath sowed.

Aph. 46.—The energizing [of this or that Intellect] is for the sake of this [or that Soul], because of its having been purchased by the works [or deserts] of this [or that Soul],—just as in the world. ["As in the world (or in ordinary affairs), whatever axe, or the like, has been purchased by the act, e. g., of buying, by whatever man,—the operation of that (axe, or the like), such as cleaving, is only for the sake of that man (who purchased it):—such is the meaning. The import is, that, *therefrom* is the distributive allotment of instruments" inquired about, under the preceding aphorisms. And we must again repeat that "although there is *no* act in Soul, because it is immoveable, still, since it is the means of Soul's experience, it is *called* the act of Soul, just like the victories, &c., of a king (which are really the acts of his servants), because of Soul's being the owner" of the results of acts, as the king is of the results of the actions of his troops. And "in order to make clear the chiefship of Intellect, he sums up," as follows.]

समानकर्मयोगे बुद्धेः प्राधान्यं लोकवल्लोकवत् ॥ ४७ ॥

Summing up.

Aph. 47.—Admitting that they [—the various instruments of Soul, all] equally act, the pre-eminence belongs to Intellect,—just as in the world, just as in the world, [—"because, that is to say, it is just as the pre-eminence, in the world, belongs to the prime minister,—among the rulers of towns, and the rest, even although there be no difference in as far as regards their being (all alike workers) for the sake of the king. Therefore, in all the institutes, is Intellect alone celebrated as 'the great one.' The repetition (viz., 'just as in the world, just as in the world,') implies the completion of the Book"].

BOOK III.

INTRODUCTION.

["From this forward, the gross product of Nature, the great elements and the duad of bodies, are to be described; and thereafter the going into various wombs, and the like, (this description being given) with a view to that less perfect degree of dispassionateness which is the cause of one's engaging upon the means of knowledge; and thereafter, with a view to perfect freedom from passion, all the means of knowledge are to be told: so the Third Book commences."]

अविशेषाद्विशेषारम्भः ॥ १ ॥

The elements whence.

Aph. I.—The origination of the diversified [world of sense] is from that which has no difference, [—i. e., "from that in which there exists not a distinction in the shape of calmness, fierceness, dulness, &c.,—viz., the Subtile Elements, called 'the five somethings simply;'—from this (set of five) is the origination of 'the diversified,'—(so called) from their possessing a difference in the shape of the calm, &c.,—viz., the gross, the great Elements:—such is the meaning. For the fact of consisting of pleasure, or the like, in the shape of the calm, and the rest, is manifested, in the degrees of greater and less, &c., in the gross Elements only, not in the Subtile,—because *these,* since they have but the one form of the calm, are manifest to the 'concentrated' practitioners of meditation, but to no others. "So then, having stated, by composing the preceding Book, the origin of the twenty-three Principles, he states the origination, therefrom, of the duad of bodies"].

तस्माच्छरीरस्य ॥ २ ॥

The Body whence.

Aph. 2.—Therefrom [i. e., from the twenty-three Principles, there is the origination of] the Body [or pair of Bodies, the Gross and the Subtile. "Next he proves that mundane existence could not be accounted for otherwise than on the ground of the twenty-three Principles"].

तद्बीजात् संसृतिः ॥ ३ ॥

Mundane existence whence.

Aph. 3.—From the seed thereof is mundane existence:—["'thereof,' i. e., of the Body;—'from the seed,' i. e., from the Subtile one, as its cause, in the shape of the twenty-three Principles, —is 'mundane existence,' i. e., do the going and coming of Soul take place;—for it is impossible that, of itself, there should be a going, &c., of that which, in virtue of its all-pervadingness, is immovable:—such is the meaning. For Soul, being conditioned by the twenty-three Principles, only by means of that investment migrates from Body to Body, with a view to experiencing the fruits of previous works"].

आविवेकाच्च प्रवर्तनमविशेषाणाम् ॥ ४ ॥

Mundane existence till when.

Aph. 4.—And till there is discrimination, there is the energizing of these which have no differences, [for " of all Souls whatever, devoid of the differences of being Lord or not Lord, &c., (—though seemingly possessed of such differences,—) 'energizing,' i. e., mundane existence, is inevitable just till there is discrimination (of Soul from its seeming investments), and it does not continue thereafter"].

उपभोगादितरस्य ॥ ५ ॥

The reason of this.

Aph. 5.—Because of [the necessity of] the other's experiencing, [i. e., because of the necessity 'that the other,' i. e., that that (Soul) which does not discriminate, should experience the fruit of its own (repeated) acts"].

सम्प्रति परिमुक्तो द्वाभ्याम् ॥ ६ ॥

Soul's bondage only seeming.

Aph. 6.—It [Soul] is now quite free from both; [—"'now,' i. e., during the time of mundane existence, Soul is really free 'from both,' i. e., from the pairs, viz., cold and heat, pleasure and pain, &c."].

मातापितृजं स्थूलं प्रायश इतरन्न तथा ॥ ७ ॥

The gross and Subtile Bodies distinguished.

Aph. 7.—The Gross [Body] usually arises from father and mother; the other one is not so:—["the Gross one arises from father and mother 'usually,' i. e., for the most part,—for there is mention also of a Gross Body *not* born of a womb;—and 'the other,' i. e., the Subtile Body, is 'not so,' i. e., does not arise from a father and mother, because *it* arises from creation, &c." "He next decides the question—through disguise by which one, of the Bodies—Gross and Subtile,—the conjunction of the pairs (pleasure and pain, &c.,) with Soul takes place"].

पूर्वोत्पत्तेस्तत्कार्यत्वं भोगादेकस्य नेतरस्य ॥ ८ ॥

Which of the bodies is the cause of Soul's bondage.

Aph. 8.—To that which arose antecedently it belongs to be that whose result is this,—because it is to the one that there belongs fruition, not to the other: [—that is to say, "to have pleasure and pain as its effect (reflected in Soul), belongs to that Subtile Body alone whose origin was 'antecedent,' i. e., at the commencement of the creation (or annus magnus). Why?—because the fruition of what is called pleasure and pain belongs to only 'the one,' i. e., the Subtile Body, but not to 'the other,' i. e., the Gross Body, because all are agreed that there is neither pleasure nor pain, &c., in a body of earth"].

सप्तदशैकं लिङ्गम् ॥ ९ ॥

The Subtile Body how constituted.

Aph. 9.—The seventeen, as one, are the Subtile Body. ["The Subtile Body, further, through its being container and contained, is

twofold. Here the seventeen (—to be just mentioned—), mingled, are the Subtile Body; and that, at the beginning of a creation, is but one, in the shape of an aggregate (—as the forest, the aggregate of many trees, is but one—): such is the meaning. The seventeen are the eleven organs, the five Subtile Elements, and Understanding. Self-consciousness is included under Understanding." "But (one may ask) if the Subtile Body be *one*, then how should there be diverse experiences accordingly as Souls are numerically distinct from one another? To this he replies"].

व्यक्तिभेदः कर्मविशेषात् ॥ १० ॥

How there come to be individuals.

Aph. 10.—There is distinction of individuals through diversity of desert; [—for "although at the beginning of the creation (or annus magnus), there was but one Subtile Body, in the shape of that investment (—of Soul,—see *Vedánta-sára Aph.* 62—named) *Hiranya-garbha,* still, subsequently moreover, there becomes a division of it into individuals,—a plurality partitively in the shape of individuals,—as at present there is, of the Subtile Body of a father, a plurality, partitively, in the shape of the Subtile Body of son, daughter, &c. He tells the cause of this, saying, 'through diversity of desert,'—meaning through actions, &c., which are causes of the experiences of other animal souls." "But then, on this showing, since the Subtile one alone, from its being the site of fruition, is (what ought to be denoted by the term) *Body,* how is the term Body applied to the Gross one? To this he replies"].

तदधिष्ठानाश्रये देहे तद्वादात् तद्वादः ॥ ११ ॥

Why the gross Body is called a Body.

Aph. 11.—Because of its being applied *to it* [—viz., to the Subtile one], it is applied to the Body which is the tabernacle of the abiding thereof.

न स्वातन्त्र्यात् तदृते छायावच्चित्रवच्च ॥ १२ ॥

The Subtile Body dependent on the gross body.

Aph. 12.—Not independently [can the Subtile Body exist], without that [Gross Body],—just like a shadow and a picture:—[" that is to say,—the Subtile Body does not stand independently, 'without that,' i. e., without a support; as a shadow, or as a picture, does not stand without a support. And so, having abandoned a Gross Body, in order to go to another world, it is settled that the Subtile Body takes another body, to serve as its tabernacle:—such is the import." " But then (it may be said), of the Subtile Body, since it is limited substance, as the Air, or the like, let the *Ether* (or *Space)*, without its being attached to anything, be the site,—it is purposeless to suppose anything else:—to this he replies"].

मूर्तत्वेऽपि न सङ्घातयोगात् तरणिवत् ॥ १३ ॥

For it must have a material support.

Aph. 13.—Nay,—even though it be limited,—because of its association with masses,—just as the sun; [—" for since, just like the sun, it consists of *light*—it is inferred to be associated with a mass. All lights,—the sun and the rest—are seen only under the circumstances of association (of the luminiferous imponderable) with earthy substances; and the Subtile Body consists of 'Purity,' which is Light,—therefore it must be associated with the Elements"].

अणुपरिमाणं तत्कृतिश्रुतेः ॥ १४ ॥

Size of the Subtile Body.

Aph. 14.—It is of atomic magnitude, for there is scripture for its acting: [" 'It' the Subtile Body, is 'of atomic magnitude,' i. e., limited,—but not absolutely an *atom*, because it is declared to have parts. Wherefore?—'for there is scripture for its acting,'—i. e., because there is a text about its acting. When a thing is all-pervading, it cannot act, (action being motion) but the proper reading is 'because there is scripture for its *moving*.' "].

तदन्नमयत्वश्रुतेश्च ॥ १५ ॥

Another proof of this.

Aph. 15.—And because there is scripture for its being formed of food.

पुरुषार्थं संसृतिर्लिङ्गानां सूपकारवद्राज्ञः ॥ १६ ॥

Why the Subtile Body migrates.

Aph. 16.—The mundane existence of Subtile Bodies is for the sake of Soul,—just like a king's cooks: ["that is to say,—as the cooks of a king frequent the kitchens for the sake of the king, so the Subtile Bodies transmigrate for the sake of Soul." "The Subtile Body having been discussed in respect of all its peculiarities, he next discusses the Gross Body so also"].

पाञ्चभौतिको देहः ॥ १७ ॥

The Gross Body whence.

Aph. 17.—The Body consists of the five elements.

चातुर्भौतिकमित्येके ॥ १८ ॥

Another opinion.

Aph. 18.—Some say that it consists of *four* elements, [—alleging this "with the import that the *Ether* does not originate" anything].

ऐकभौतिकमित्यपरे ॥ १९ ॥

Another opinion.

Aph. 19.—Others say that it consists of *one* element, ["meaning that the body is of Earth only, and the other elements are merely nourishers. Or 'of one element' means of one or other element:"—see the Rosicrucian doctrine in the *Tarka-sangraha,* § 13, &c].

न सांसिद्धिकं चैतन्यं प्रत्येकादृष्टेः ॥ २० ॥

Intellect not the result of organization.

Aph. 20.—Intellect is not natural [—a natural result of organization—] because it is not found in them severally; ["that is to say,—

since we do not find intellect in the separated Elements, intellect is not natural to the Body which consists of the Elements, but is adventitious"].

प्रपञ्चमरणाद्यभावश्च ॥ २१ ॥

A further argument.

Aph. 21.—And [if the Body had intellect natural to it] there would not be the death, &c., of anything, [" for death, profound sleep, &c., mean the body's being non-intelligent;—and this, if it were by its own nature intelligent, would not take place,—because the essential nature of a thing remains as long as the thing remains." " Pondering a doubt, as to the assertion (in *Aph.* 20), viz., 'because it is not found in them severally,'—he repels it"].

मदशक्तिवच्चेत् प्रत्येकपरिदृष्टे सांहत्ये तदुद्भवः ॥ २२ ॥

An illustrative objection disposed of.

Aph. 22.—If you say that [Intellect results from organization, and that] it is like the power of something intoxicating, [the ingredients of which separately have no intoxicating power, we reply, that] this might arise, on conjunction, if we had seen in each [element something conducive to the result. " If it *had* been seen in each [constituent], its appearance in the compound might have had place. But in the case in question, it is not the case that it is seen in each. Therefore, in the illustration (of something intoxicating resulting from mixture), it being established, by the Institutes, &c., that there is in each ingredient a *subtile* tendency to intoxicate, it is only settled that, at the time when these combine, there will be a *manifestation* of the (latent) power of intoxicating;—but in the thing illustrated, it is not established by any proof whatsoever, that there is intelligence, in a subtile (or undeveloped) state, in the elements separately." In *Aph.* 16, " it was stated that the Subtile Bodies transmigrate for the sake of Soul:—in regard to this, he tells, in two aphorisms, by what operation

dependent on the birth of the Subtile Bodies, which means their transmigrations into Gross Bodies, what aims of Soul are accomplished"].

ज्ञानान्मुक्तिः ॥ २३ ॥

Purpose of the Subtile Body's taking a gross one.

Aph. 23.—From knowledge [acquired during mundane existence, comes] salvation—[soul's *chief* end].

बन्धो विपर्ययात् ॥ २४ ॥

Bondage whence.

Aph. 24.—Bondage [which may be viewed as one of the ends which soul could arrive at only through the Subtile Body], is from misconception.

नियतकारणत्वान्न समुच्चयविकल्पौ ॥ २५ ॥

Knowledge has neither co-operater nor substitute, in liberating Soul.

Aph. 25.—Since this [viz., knowledge] is the precise cause [of liberation], there is neither association [of anything else with it, e. g., good works], nor alternativeness, [e. g., of good works in its stead].

स्वप्नजागराभ्यामिव मायिकामायिकाभ्यां नोभयोर्मुक्तिः पुरुषस्य ॥ २६ ॥

This illustrated.

Aph. 26.—The emancipation of soul does not depend on both [knowledge and works, or the like], just as [any end that one aims at is not obtained] from dream and from the waking state, [together or alternatively,—which are severally] illusory and not illusory. ["But even if it be so (—may some one say—), there may be association, or alternativeness, of knowledge of the truth, with that knowledge which is termed Worship of (the One all-constitutive divine) Soul,—since there is no *illusoriness* in *this* object of Worship. To this he replies"].

इतरस्यापि नात्यन्तिकम् ॥ २७ ॥

Man's conception of the All is faulty.

Aph. 27.—Even of that other [the object of worship just mentioned], it [—the non-illusoriness—] is not complete, [" because imaginary things also enter into (our conception of, and overlie, and disguise) the object of worship—the (One all-constitutive) Soul." " And he next tells us in what *part* of it—is the illusoriness of the (object of) Worship" just referred to].

सङ्कल्पितेऽप्येवम् ॥ २८ ॥

Where the fault applies.

Aph. 28.—Moreover it is in what is *fancied* that it is thus [illusory ; " in that portion, of the thing meditated, which (portion of it) is fancied by the Mind, (—while it does not exist in reality). For,—the object of worship having been declared in such texts as ' All this indeed is Brahma,'—the illusoriness belongs entirely to that portion (of the impure conception of ' the All' which presents itself, to the undiscriminating, under the aspect of) the world." "Then what profit is there in Worship? With reference to this, he declares" as follows].

भावनोपचयाच्छुद्धस्य सर्वं प्रकृतिवत् ॥ २९ ॥

The fruit of Worship.

Aph. 29.—From the achievement of [the worship termed] meditation there is to the pure [Soul] all [power],—just like Nature,—[" that is to say,—as Nature creates, sustains and destroys,—so also the Purity of the understanding of the worshipper, by instigating Nature, creates, &c.," [but this is not Liberation—or Soul's chief end. " It having been settled that Knowledge alone is the means of Liberation, he now mentions the *means* of Knowledge"].

रागोपहतिर्ध्यानम् ॥ ३० ॥

Removal of obstacles to knowledge.

Aph. 30.—Meditation is [the cause of] the removal of Desire— [" that

affection of the mind by objects, which is a hinderer of knowledge"].

वृत्तिनिरोधात् तत्सिद्धिः ॥ ३१ ॥

Meditation at what point perfected.

Aph. 31.—It [Meditation, "from the effectuation of which, and not from merely commencing upon it, Knowledge arises,"] is perfected by the repelling of the modifications [of the Mind, which ought to be abstracted from all thoughts *of* anything].

धारणासनस्वकर्मणा तत्सिद्धिः ॥ ३२ ॥

Practices conducive to meditation.

Aph. 32.—This [Meditation] is perfected by Restraint, Postures, and one's Duties.

निरोधश्छर्दिविधारणाभ्याम् ॥ ३३ ॥

Restraint of the breath.

Aph. 33.—Restraint [of the breath] is by means of expulsion and retention.

a. That it is 'of the breath' is gathered from the notoriousness [of its being so].

b. He characterises Postures, which come next in order.

स्थिरसुखमासनम् ॥ ३४ ॥

Postures.

Aph. 34.—Steady, and [promoting] ease, is a [suitable] Posture, [—"such as the crossing of the arms"].

स्वकर्म स्वाश्रमविहितकर्मानुष्ठानम् ॥ ३५ ॥

One's duty.

Aph. 35.—One's Duty is the performance of the actions prescribed for one's religious order.

वैराग्यादभ्यासाच्च ॥ ३६ ॥

Knowledge, by Concentration, how attained.

Aph. 36.—Through Dispassion and Practice, ["mere Practice, in the shape of Meditation, accompanied by Dispassion, Knowledge, and its instrument Concentration, takes place in the case of the best of those competent" to engage in the matter at all. "Thus has liberation, through knowledge, been expounded. After this the cause of Bondage, Misconception," declared in the assertion "Bondage is from Misconception," is to be expounded; and first he states the nature of Misconception"].

विपर्ययभेदाः पञ्च ॥ ३७ ॥

Misconception divided.

Aph. 37.—The kinds of Misconception are five, [viz., "Ignorance, Egotism, Desire, Aversion, and Fear of dissolution,—the five mentioned in the *Yoga*,"—see *Yoga Aphorisms*, B. II., 3].

अशक्तिरष्टाविंशतिधा तु ॥ ३८ ॥

The varieties of Disability.

Aph. 38.—But Disability [the cause of Misconception] is of twenty-eight sorts [—as explained in the *Yoga*].

तुष्टिर्नवधा ॥ ३९ ॥

Acquiescence.

Aph. 39.—Acquiescence is of nine sorts.

सिद्धिरष्टधा ॥ ४० ॥

Perfections.

Aph. 40.—Perfection is of eight sorts.

अवान्तरभेदाः पूर्ववत् ॥ ४१ ॥

Their subdivisions.

Aph. 41.—The subdivisions [of Misconception] are [such] as [they have been declared] aforetime ["by preceding teachers;—they are not explained here, for fear of prolixity"].

एवमितरस्याः ॥ ४२ ॥

Of this further.

Aph. 42.—So of the other [viz. Disability, the divisions, which are twenty-eight, are to be found elsewhere].

आध्यात्मिकादिभेदान्नवधा तुष्टिः ॥ ४३ ॥

Acquiescence divided.

Aph. 43.—Acquiescence is nine-fold, through the distinction of 'the internal' and the rest, [and "this aphorism is explained by a memorial verse," viz., No. 50, which see in Professor Wilson's edition of the *Sánkhya Káriḱás*].

ऊहादिभिः सिद्धिः ॥ ४४ ॥

Perfection divided.

Aph. 44.—Through Reasoning, &c., [which are its subdivisions,] Perfection [is eight-fold, being divided into Reasoning, &c.; and "this also has been explained in a memorial verse," No. 51, which see in Professor Wilson's edition. "But then,—how is it said that Perfection consists only of 'Reasoning, &c.,'—seeing that it is determined in all the Institutes that the eight Perfections, viz., (the capacity of assuming) Atomic bulk, &c., result from recitations, austerity, meditation, &c.? To this he replies"].

नेतरादितरहानेन विना ॥ ४५ ॥

The enumeration defended.

Aph. 45.—Not from any other [than what we have just stated, does real Perfection arise;—because what does arise therefrom, e. g. from austerities, is] without abandonment of something else [viz., Misconception; "therefore *that* Perfection, since it is no antagonist to mundane existence, is only a *semblance* of a Perfection, and not real Perfection." Next, "the individuated creation, which was mentioned concisely in the assertion 'The distinction of individuals arises from the difference of desert,' is set forth diffusely"].

दैवादिप्रभेदा ॥ ४६ ॥

The creation viewed in its parts.

Aph. 46.—[The creation is that] of which the subdivisions are the demons, &c., [and "this is explained in a memorial verse," No. 53,—which see in Professor Wilson's edition].

आब्रह्मस्तम्बपर्यन्तं तत्कृते सृष्टिराविवेकात् ॥ ४७ ॥

This creation also for Soul's sake.

Aph. 47.—From Brahmá down to a post, for its [Soul's] sake is creation, till there be discrimination [between Soul and Nature, on which Soul's liberation ensues].

ऊर्ध्वं सत्त्वविशाला ॥ ४८ ॥

The celestial world.

Aph. 48.—Aloft,—[—"above the world of mortals"] it [the creation] abounds in [the Quality of] Purity.

तमोविशाला मूलतः ॥ ४९ ॥

The infernal world.

Aph. 49.—Beneath, ["that is to say, under the world of mortals"] [the creation] abounds in Darkness.

मध्ये रजोविशाला ॥ ५० ॥

The world of mortals.

Aph. 50.—In this midst ["i. e. in the world of mortals"] it [the creation] abounds in Passion. ["But then,—for what reason are there, from one single Nature, creations diverse in having, in excess, purity and the rest? With reference to this he says."]

कर्मवैचित्र्यात् प्रधानचेष्टा गर्भदासवत् ॥ ५१ ॥

Why Nature operates diversely.

Aph. 51.—By reason of diversity of desert is Nature's [diverse] behaviour,—just like a born slave, [—"that is to say,—as of him who is a slave from the embryo state upwards, there are,

through the cleverness arising from the habit of being a dependent, various sorts of behaviour, i. e., of service, for the sake of his master,—just so" does Nature serve Soul in various ways. "But then—if the creation aloft is abundant in Purity (—the element of joy—), then, since Soul's object is really thereby effected, what need is there of *Liberation?* To this he replies"].

आवृत्तिस्तत्राप्युत्तरोत्तरयोनियोगाद्धेयः ॥ ५२ ॥

Why Heaven is to be shunned.

Aph. 52.—Even there, there is return [to miserable states of existence]; it is to be shunned by reason of the successive subjections to birth [from which the inhabitants of heaven enjoy no immunity].

समानं जरामरणादिजं दुःखम् ॥ ५३ ॥

Transitoriness of heavenly bliss.

Aph. 53.—Alike [belongs to all] the sorrow produced by decay and death:—["common to all alike, those that are aloft and those beneath, beginning with Brahmá and ending with a stock, is the sorrow produced by decay and death:—therefore moreover is it (heaven) to be shunned." "What need of more? The end is not effected by absorption into the cause either,—as he tells us"].

न कारणलयात् कृतकृत्यता मग्नवदुत्थानात् ॥ ५४ ॥

Absorption into Nature ineffectual.

Aph. 54.—Not by absorption into the cause is there accomplishment of the end, because, as in the case of one who has dived, there is a rising again. ["In the absence of knowledge of the distinction (between Soul and Nature), when indifference towards Mind, &c., has resulted from devotion to Nature, then absorption into Nature takes place;—for it is declared—'Through Dispassion there is absorption into Nature.' Even through this, i. e., the absorption into the cause, the end is not gained, 'because there is a rising again,—as in the case

of one who has dived.' As a man who has dived under water rises again, exactly so do Souls, which have been absorbed into Nature, re-appear (at the commencement of a new annus magnus), in the condition of Lords :—because it is impossible that one's Faults should be consumed without a familiarity with the distinction (between Soul and Nature), in consequence of the re-appearance of Passion through the non-destruction of habits, &c." "But then,—the cause is not by any one caused to act;—being independent, then, why does she (Nature) make that grief-occasioning resurrection of her own worshipper? To this he replies."]

अकार्यत्वेऽपि तद्योगः पारवश्यात् ॥ ५५ ॥

Nature free to act, yet guided by an end.

Aph. 55.—Though she be not constrained to act, yet this is fitting, because of her being devoted to another. [" Though Nature is 'not constrained to act,' not instigated, not subject to the will of another, yet 'this is fitting,'—it is proper that he who is absorbed in her should arise again:—why?—'because of her being devoted to another,'—i. e., because she seeks Soul's end. The meaning is, that, he who is absorbed in her is again raised up by Nature for the sake of Soul's end which consists in knowledge of the distinction (between Nature and Soul). And Soul's end, and the like, are not *constrainers* of Nature, but occasions for the energizing of her whose very being is to energize;—so that there is nothing detracted from her independence." "He mentions further a proof that Soul rises from absorption into Nature."]

स हि सर्ववित् सर्वकर्ता ॥ ५६ ॥

The gain of absorption into Nature.

Aph. 56.—[He who is absorbed into Nature must rise again] for he becomes omniscient and omnipotent, [" The Lord, the First Spirit" in a subsequent creation. "But then,—if that be so, it is impossible to deny a *Lord*,"—which, nevertheless, the *Sánkhyas* seem to do;—to this he replies].

ईदृशेश्वरसिद्धिः सिद्धा ॥ ५७ ॥

In what sense there is a Lord.

Aph. 57.—The existence of *such* a Lord is a settled point, [—for "it is quite agreed by all, that there is an emergent Lord, he who had been absorbed into Nature; for the ground of dispute (between the *Sánkhyas* and the rest) is altogether about an *eternal* Lord." "He next expounds diffusely the motive for Nature's creating, which was mentioned only indicatorily in the first aphorism of the Second Book."]

प्रधानसृष्टिः परार्थं स्वतोऽप्यभोक्तृत्वादुष्ट्रकुङ्कुमवहनवत् ॥ ५८ ॥

Nature's disinterestedness.

Aph. 58.—Nature's creating is for the sake of another, though it be spontaneous,—for she is not the experiencer,—just like a cart's carrying saffron [for the sake of its master. "But then,—it is quite impossible that Nature, being unintelligent, should be spontaneously a creator,—for we see that a cart, or the like, operates only by reason of the efforts of another. To this he replies."]

अचेतनत्वेऽपि क्षीरवच्चेष्टितं प्रधानस्य ॥ ५९ ॥

Nature's spontaneous action illustrated.

Aph. 59.—Though she be unintelligent, yet Nature acts,—as is the case with milk;—["that is to say,—as milk, without reference to men's efforts, quite of itself changes into the form of curd,—so Nature, although she be unintelligent, changes into the form of Mind, &c., even without the efforts of any other." And in regard to this aphorism the commentator observes, "this is not rendered tautological by the aphorism 'As a cow—for her calf,'—because there the question was only of the operation of *instruments*, and because cows *are* intelligent."]

By means of the exhibition of another illustration, he mentions the cause of the thing asserted as aforesaid.

कर्मवद्दृष्टेर्वा कालादेः ॥ ६० ॥

Another illustration.

Aph. 60.—Or as is the case with the acts, [or on-goings], for we see them, of Time, &c., ["the spontaneous action of Nature is proved from what is seen. The action of Time, for example, takes place quite spontaneously, in the shape of one season's now departing and another's coming on:—let the behaviour of Nature also be thus,—for the supposition conforms to observed facts." "But still, a senseless Nature would never energize, or would energize the wrong way,—because of there being (in her case) no such communing as—'This is my means of producing experience, &c.' To this he replies."]

स्वभावाच्चेष्टितमनभिसन्धानाद्भृत्यवत् ॥ ६१ ॥

Nature acts from habit.

Aph. 61.—From her own nature she acts, not from thought,—just like a servant, [—"that is to say,—as, in the case of an excellent servant, naturally, just from habit, the appointed and necessary service of the master is engaged in, and not with a view to his own enjoyment, just so does Nature energize from habit alone."]

कर्माकृष्टेर्वानादितः ॥ ६२ ॥

Or through the influence of Desert.

Aph. 62.—Or from attraction by deserts—which have been from eternity.

विविक्तबोधात् सृष्टिनिवृत्तिः प्रधानस्य सूदवत् पाके ॥ ६३ ॥

Nature desists when the end is gained.

Aph. 63.—From discriminative knowledge is there a cessation of Nature's creating,—just as is the case with a cook when the cooking has been performed. ["But at that rate, since Nature's creating ceases through the production of discriminative knowledge in the case of a single Soul, we should find *all* liberated. To this he replies."]

इतर इतरवत् तद्दोषात् ॥ ६४ ॥

Liberation of one involves not that of all.

Aph. 64.—Another [i. e., one *devoid* of discriminative knowledge] remains like another, [i. e., just like one bound by Nature,—] through her fault, [i. e., through the fault which may be described as her not accomplishing that soul's aim].

द्वयोरेकतरस्य वौदासीन्यमपवर्गः ॥ ६५ ॥

Liberation consists in what.

Aph. 65.—[The fruit of Nature's ceasing to act,] the solitariness of both [Nature and Soul], or [—which comes to the same thing—] of either, is liberation. ["But then, how should Nature, having attained indifference, through the mood in the shape of discrimination, on the liberation of a single Soul, again engage in creation for the sake of another Soul? And you are not to say that this is no objection because Nature consists of different portions,—(it is not *another* Nature but the same,) because we see that, even out of the (mortal) constituents of the liberated person, his dust, &c., things are created for the experience of another. To this he replies."]

अन्यसृष्ट्युपरागेऽपि न विरज्यते प्रबुद्धरज्जुतत्त्वस्यै-वोरगः ॥ ६६ ॥

How Nature affects one and not another.

Aph. 66.—Moreover [when Nature has left off distressing the emancipated] she does not desist in regard to her creative influence on another,—just as is the case with the snake [which ceases to be a terror] in respect of him who is aware of the truth in regard to the rope [which another still mistakes for a snake. "And Nature is likened to a snake, because of her disguising Soul, which is likened to a rope. Certain unintelligent persons, calling themselves *Vedántins*, having quite failed to understand that such is the drift of such examples as those of the rope, the snake, &c., suppose that Nature is an absolute nothing, or something merely imaginary. The matters of

scripture, and of the legal institutes, are to be *elucidated* by means of this or that example offered by the *Sánkhyas* who assert the reality of Nature ;—it is not the case that the matter is simply *established* to be as is the example," the analogy of which is not to be overstrained as if the cases were parallel throughout.]

कर्मनिमित्तयोगाच्च ॥ ६७ ॥

Another consideration why Nature should act.

Aph. 67.—And from connection with Desert, which is the cause, [Nature "creates, for the sake of another Soul" than the emancipated one. "But then, since all Sonls are alike indifferent, inasmuch as they do not desire (Nature's interference), what is it that here determines Nature to act only in regard to this one, and desist in regard to that one? To this he replies"].

नैरपेक्ष्येऽपि प्रकृत्युपकारेऽविवेको निमित्तम् ॥ ६८ ॥

Nature's selection how determined.

Aph. 68.—Though there is [on soul's part] this indifference, yet want of discrimination is the cause of Nature's service, [" Nature, just through [her own] non-discrimination, saying "This is my master," "This is I myself,"—serves Souls (towards their eventual emancipation) by creation, &c. And so, to what Soul, not having discriminated herself therefrom, she has the habit of showing herself, in respect just of that one does Nature energize :—and this it is that determines her." But "since it is her *nature* to energize, how can she desist even when discrimination has taken place? To this he replies"].

नर्तकीवत् प्रवृत्तस्यापि निवृत्तिश्चारितार्थ्यात् ॥ ६९ ॥

Nature energizes only till the end is attained.

Aph. 69.—Just like a dancer, does she, though she had been energizing, desist, because of the end's having been attained; [—for "Nature's disposition to energize is only for the sake of Soul, and not universally. Therefore is it declared that Nature desists, though she had been enegizing, when the end has

o

been attained, in the shape of the effectuation of Soul's aim. Just as a dancer, who had been energizing with the view of exhibiting a dance to the spectators, desists on the accomplishment of this"].

दोषबोधेऽपि नोपसर्पणं प्रधानस्य कुलवधूवत् ॥ ७० ॥

This illustrated.

Aph. 70.—Moreover, when her fault is known, Nature does not approach [Soul], just like a woman of good family; [—"that is to say,—Nature, moreover, ashamed at Soul's having seen her fault,—in her transformations and her taking the shape of pain,—does not again approach Soul;—'just like a woman of good family,'—i. e.,—just as a (frail) woman of good family, ashamed at ascertaining that her fault has been seen by her husband, does not approach her husband." "But then,—if Nature's energizing be for the sake of Soul, then Soul must be *altered* by Bondage and Liberation (—and not remain the unalterable entity which you allege it to be). To this he replies"].

नैकान्ततो बन्धमोक्षौ पुरुषस्याविवेकादृते ॥ ७१ ॥

Soul's relation to Bondage.

Aph. 71.—Bondage and Liberation do not belong actually to Soul,—[and would not even appear to be] but for non-discrimination. ["But, in reality, the aforesaid Bondage and Liberation belong to Nature alone:—so he asserts:"]

प्रकृतेराञ्जस्यात् ससङ्गत्वात् पशुवत् ॥ ७२ ॥

Bondage is really Nature's.

Aph. 72.—It really belongs to Nature, through consociation,—like a beast, [i. e., "through her being hampered by the habits, &c., which are the causes of Pain;—just as a beast, through its being hampered by a rope, experiences Bondage and Liberation:—such is the meaning.]

रूपैः सप्तभिरात्मानं बध्नाति प्रधानं कोशकारवद्विमोच-यत्येकरूपेण ॥ ७३ ॥

How Nature binds and liberates herself.

Aph 73.—In seven ways does Nature bind herself, like the silk-worm;—in one way does she liberate herself, [—for, "by Merit, Dispassion, supernatural Power, Demerit, Ignorance, Non-dispassion, and Want of power,—by habits, causes of Pain, in the shape of these seven, does Nature bind herself with Pain, 'like the silk-worm,'—i. e., just as the worm that makes the cocoon bind itself by means of the dwelling which it itself constructs. And that same Nature liberates herself from Pain 'in one way,' i. e., by Knowledge alone." "But then, that which you assert, viz., that Bondage and Liberation result from Non-discrimination alone, is improper,—because Non-discrimination can neither be quitted nor assumed,—and because, in the world, Pain, and its negative Pleasure, can themselves be neither quitted nor assumed:—otherwise (—if you still insist on retaining the opinion objected to—) there is disparagement of sense-evidence. Having pondered this, he himself (—not leaving it to a commentator—) explains what was asserted in the fourth aphorism"].

निमित्तत्वमविवेकस्य न दृष्टहानिः ॥ ७४ ॥

An objection met.

Aph. 74.—Non-discrimination is the cause [—not the thing itself—], so that there is no disparagement of sense-evidence, [for "what was asserted before was this, that Non-discrimination was only the *occasion* of Bondage and Liberation in souls, and not that Non-discrimination itself was these two; therefore there is no disparagement of sense-evidence,"—for, though we see that Pain and Pleasure cannot be directly assumed or quitted, yet we also see that causes of them *can* be assumed or quitted. "He next mentions, among the means conducive to Discrimination, Study, which is the essence of them"].

तत्त्वाभ्यासान्नेति नेतीति त्यागाद्विवेकसिद्धिः ॥ ७५ ॥

Means of Discrimination.

Aph. 75.—Discrimination is perfected through abandonment [of everything]—expressed by a "Nay—nay,"—through study of the [twenty-five] Principles, [the student "abandoning, by a 'Nay—nay,' in regard to things unintelligent, ending with Nature, the conceit (that Nature, or any of her products, is Soul). All the others [enumerated in the list of means are only supplemental to Study"].

He states a specialty in regard to the perfecting of Discrimination.

अधिकारिप्रभेदान्न नियमः ॥ ७६ ॥

The means not efficacious everywhere.

Aph. 76.—Through the difference of those competent [to engage in the matter at all], there is no necessity [that each and every one should at once be successful; for "since there is a division, of those competent, into the sluggish, &c., though study be made, there is no certainty that, in this very birth, Discrimination will be accomplished:—such is the meaning. Therefore each one should, by cleverness in study, acquire for himself the *highest* degree of competency:—such is the import"].

बाधितानुवृत्त्या मध्यविवेकतोऽप्युपभोगः ॥ ७७ ॥

Imperfect Discrimination inefficacious.

Aph. 77.—Since what [Pain] has been repelled, returns again, there comes, even from medium [but imperfect] discrimination, experience [which it is desired to get entirely rid of. "But sluggish Discrimination (—lower even than the middling variety—), antecedently to direct intuition, consists only of Hearing, Pondering, and Meditating:—such is the division" of Discrimination].

जीवन्मुक्तश्च ॥ ७८ ॥

Of Liberation during life.

Aph. 78.—And he who living is liberated ["is just in the condition of medium Discrimination." "He adduces evidence for there being some one liberated though still living"].

उपदेश्योपदेष्टृत्वात् तत्सिद्धिः ॥ ७९ ॥

Proof that this may be.

Aph. 79.—It is proved, by the fact of instructed and instructor, ["that there are such as are liberated during life,—by the mention, in the Institutes, on the subject of Liberation, of the relation of preceptor and pupil:—i. e., because it is only one liberated during life who can [really] be an instructor" in this matter].

श्रुतिश्च ॥ ८० ॥

Further proof.

Aph. 80.—And there is scripture ["for there being persons liberated during life"].

इतरथान्धपरम्परा ॥ ८१ ॥

A suggestion repelled.

Aph. 81.—[And not through merely hearing is one qualified to become an instructor,] otherwise [—"we should have a blind handing down" of doctrines which would speedily become corrupted or lost. "But then,—when, through Knowledge, one's works (—which are the cause of mundane existence—) have perished, how can there still be life? To this he replies"].

चक्रभ्रमणवद्धृतशरीरः ॥ ८२ ॥

How life is compatible with Liberation.

Aph. 82.—Possessed of a body [the emancipated sage goes on living],—just like the whirling of a wheel, [—for as "even on the cessation of the action of the potter, the wheel of itself revolves for some time in consequence of the motal inertia resulting from the previous action; so, after knowledge,

though actions do not arise, yet, through the self-continuant action of antecedent acts, possessing an energizing body, he remains living yet liberated;" and if he did not, but every one who gained true knowledge were to disappear on gaining it, true knowledge would cease to be handed down orally,—and Kapila probably did not contemplate books, or did not think these a secure depository of the doctrine. "But then, since the continuance of experience, &c., is put an end to by that 'Meditation with distinct recognition of the object,' which (—see *Yoga* Aphorisms, B. I. 17—) is the cause of knowledge, how can one retain a body? To this he replies"].

संस्कारलेशतस्तत्सिद्धिः ॥ ८३ ॥

Difficulty of shuffling off this mortal coil.

Aph. 83.—This [retention of a body] is occasioned by the least vestige of impression, ["by even the least access of those impressions of objects which are the causes of having a body." Finally, "he sums up the sense of the declarations of the Institute"].

विवेकान्निःशेषदुःखनिवृत्तौ कृतकृत्यता नेतरान्नेतरात् ॥ ८४ ॥

Recapitulation.

Aph. 84.—That which was to be done has been done, when entire cessation of Pain has resulted from Discrimination;—not otherwise—not otherwise; [and "so much for the Third Book,—on Dispassion"].

BOOK IV.

["Now, by means of a collection of narratives, recognised in the Institute, the means of discriminative knowledge are to be displayed:—so, for this purpose, the Fourth Book is commenced."]

राजपुत्रवत् तत्त्वोपदेशात् ॥ १ ॥

Soul set right by hearing the truth.

Aph. 1.—As in the case of the king's son,—from instruction as to the truth, [comes discrimination between Soul and Nature. "The story here is as follows. A certain king's son, in consequence of his being born under the (unlucky) star of the tenth portion (of the twenty-seven portions into which the ecliptic is divided), having been expelled from his city, and reared by a certain forester, remains under the idea that 'I am a forester.' Having learned that he was alive, a certain minister informs him—'Thou art not a forester, thou art a king's son.' Just as he immediately, having abandoned the idea of his being an outcast, betakes himself to his true royal state—saying 'I am a *king*,'—so too it (—the Soul—), in consequence of the instruction of some kind person—to the effect that 'Thou, who didst originate from the First Soul, which manifests itself merely as pure Thought, art thyself a portion thereof,'—having abandoned the idea of being Nature (—or of being anything material or phenomenal—) rests upon its own nature,—saying—'Since I am the son of the Deity, I am myself Deity, and not something mundane different therefrom.'" Next "he exhibits another story, to prove that even women, *S'údras*, &c., may gain the [one desirable] end, through a Bráhman, by hearing the instructions of a Bráhman"].

पिशाचवदन्यार्थोपदेशेऽपि ॥ २ ॥

Even when the instruction is not addressed to the hearer.

Aph. 2.—As in the case of the goblin,—even when the instruction was for the sake of another,—[the chance hearer may be benefited. "Though the instruction in regard to the truth was being delivered, by the divine Krishṇa, for Arjuna's benefit, knowledge of the distinction (between Soul and Nature) was produced in the case of a goblin standing near (and overhearing the discourse):—and so too it may happen in the case of others"].

आवृत्तिरसकृदुपदेशात् ॥ ३ ॥

Necessity of inculcation.

Aph. 3.—Repetition [is to be made], if not from once instructing [the end be gained. "That is to say,—a reiteration of instruction also is to be made,—because, in the *Chhándogya Upanishad,* and the like, there is mention of Áruṇi and the like as having more than once instructed S'wetaketu and others." Next, "with a view to the removal of desire, he sets forth, with an illustration, the fragility, &c., of Soul's accompaniments"].

पितापुत्रवदुभयोर्दृष्टत्वात् ॥ ४ ॥

Transitoriness of mundane things.

Aph. 4.—As in the case of father and son, since both are seen [—the one to die, and the other to be born. "That is to say,—Discrimination takes place, through dispassion, in consequence of its being inferred in respect of one self also, that there are death and birth, since these are seen in the case of father and son." And "he next explains by illustrative stories, the subservients to the *perfecting* of knowledge in him in whom knowledge has arisen, and who is devoid of passion"].

श्येनवत् सुखदुःखी त्यागवियोगाभ्याम् ॥ ५ ॥

Voluntary distinguished from involuntary abandonment.

Aph. 5.—One experiences pleasure or pain [alternatively] from [voluntary] abandonment or [forcible] separation;—as in the case of a hawk, ["for a hawk, when he has food before him, if he be driven away by any one, is grieved by being separated from the food; but if of his own accord he leaves it, then he is freed from grief"].

अहिनिर्ल्वयनीवत् ॥ ६ ॥

How Soul ought to abandon Nature.

Aph. 6.—As in the case of a snake and its skin: [—"that is to say,—as a snake readily abandons its old skin, from knowing that it ought to be quitted;—just so he who desires liberation should abandon Nature, experienced through a long period, and effete,—when he knows that it ought to be quitted." And "when abandoned, he should not again accept Nature and the rest;—so, in regard to this, he says"].

छिन्नहस्तवद्वा ॥ ७ ॥

Its resumption prohibited.

Aph. 7.—Or as an amputated hand; [—i. e., "as no one takes back again an amputated hand,—just so this (Nature), when abandoned, he should not readmit"].

असाधनानुचिन्तनं बन्धाय भरतवत् ॥ ८ ॥

Duty to be sacrificed to salvation.

Aph. 8.—What is not a means [of liberation] ought not to be thought about, [as this only conduces] to bondage,—as in the case of Bharata, [—for "that which is not an immediate cause of Discrimination, even though it may be a *duty*, still is 'not to be thought about,'—i. e. intention of the mind towards the performance thereof is not to be made;—since it is a cause of Bondage, from its making us forget Discrimination,—'as in the case of Bharata,'—that is to say,—as was the case with the great sage Bharata's cherishing of Dínánátha's young fawn, though this was in accordance with duty"].

बहुभिर्योगे विरोधो रागादिभिः कुमारीशङ्खवत् ॥ ९ ॥

Company to be avoided.

Aph. 9.—Through [association with] many, there is obstruction to concentration through Passion, &c.,—as in the case of a girl's shell-bracelet; [—so "association is not to be made with many,—because, when there is association with many, there is disturbance, through the development of Passion, &c., which destroys concentration,—just as a jingling is produced by the mutual contact of the shells on a girl's wrist"].

॥ द्वाभ्यामपि तथैव ॥ १० ॥

Even that of one.

Aph. 10.—Just so also from [the company of] two [—"there is obstruction to concentration; therefore one ought to abide *alone*"].

निराशः सुखी पिङ्गलावत् ॥ ११ ॥

Blessedness of those that expect nothing.

Aph. 11.—He who is without hope, is happy, just like Pingalá; [—i. e., "having abandoned hope, let a man become possessed of the happiness called contentment,'—'just like Pingalá,—that is to say,—just as the courtesan, called Pingalá, desiring a lover, having found no lover, being despondent, became happy when she had left off hoping." "But then, granting that Pain may cease on the cessation of hope, yet how can there be *happiness* in the absence of causes thereof? It is replied. That natural happiness, resulting from the predominance of Purity in the mind, which remains obscured by hope, of itself resumes its influence on the departure of hope,—just as is the case with the coolness of water which (supposed natural coolness) had been hindered (from manifesting itself) by heat;—there is not in this case any need of *means*. And *this* in reality is what is expressed by the word 'happiness.'" "Since it is an obstructor of Concentration, exertion with a view to experience is not to be made, since this may be effected otherwise,—as he next states"].

॥ अनारम्भेऽपि परगृहे सुखी सर्पवत् ॥ १२ ॥

Exertion needless.

Aph. 12.—[One may be happy] even without exertion, like a serpent —happy in another's house,—["as it has been said,—'The building of a house is painful, and in no way pleasant;—a serpent, having entered the dwelling made by another (e. g., a rat), does find comfort.'" And "from Institutes,—and from preceptors, only the *cream* is to be accepted, since otherwise it may be impossible to concentrate the attention;"—so he next tells us].

बहुशास्त्रगुरूपासनेऽपि सारादानं षट्पदवत् ॥ १३ ॥

A bee-like eclecticism recommended.

Aph. 13.—Though he devote himself to many Institutes and teachers, a taking of the essence [is to be made],—as is the case with the bee,—["as it has been said—'From small Institutes and from great, the intelligent man should take from all quarters the essence,—as the bee does from the flowers.'" "Be the other means what they may, the direct possession of Discrimination is to be effected only by intentness—through maintaining Meditation,—as he next tells us"].

इषुकारवन्नैकचित्तस्य समाधिहानिः ॥ १४ ॥

Intentness on one object.

Aph. 14.—The Meditation is not interrupted of him whose mind is intent on one object,—like the maker of arrows; [—for, "as in the case of the maker of arrows, with his mind intent solely on the making of an arrow, the exclusion of other thoughts was not interrupted even by a king's passing at his side,—so too, of him whose mind is intent on one point, there is in no way an 'interruption of meditation,' i. e., a failure to exclude other thoughts"].

कृतनियमलङ्घनादानर्थक्यं लोकवत् ॥ १५ ॥

Rules not to be transgressed with impunity.

Aph. 15.—Through transgression of the enjoined rules, there is failure in the aim,—as in the world: [—"whatever rule, for the prac-

tisers of Concentration, has been laid down in the Institutes, if it be transgressed, then the end, viz., the perfecting of knowledge, is not effected;—'as in the world,'—that is to say, just as, in ordinary life, if the enjoined procedures, &c., in regard to a medicine, or the like, be neglected, the effect thereof will not be obtained"].

तद्विस्मरणेऽपि भेकीवत् ॥ १६ ॥

Rules must not be forgotten.

Aph. 16.—Moreover if they [the rules] be forgotten,—as in the case of the female frog,—[the end will be lost. "And the story of the female frog is this. A certain king, having gone to hunt, saw a beautiful damsel in the forest. And she, being solicited in marriage by the king, made this stipulation,—'When water shall be shown to me by thee, then I must depart.' But on one occasion, when wearied with sport, she asked the king—'Where is water?' The king too, forgetting his agreement, showed her the water. Then she, having become the she-frog *Kámarúpiní*, daughter of the king of the frogs, entered the water; and then the king, though he sought her with nets, &c., did not regain her." "He next mentions a story, with reference to the necessity of reflecting on the words of the teacher, as well as hearing them"].

नोपदेशश्रवणेऽपि कृतकृत्यता परामर्शादृते विरोचनवत् ॥ १७ ॥

Reflection necessary as well as hearing.

Aph. 17.—Not even though instruction be heard, is the end gained without reflection,—as in the case of Virochaṇa; [—and "by 'reflection' is meant such consideration as determines the import of the teacher's words. Without this, though the instruction be heard, knowledge of the truth does not necessarily follow;—for it is written that, though hearing the instructions of Prajápati,—Virochana,—out of Indra and Virochana,*—erred through the want of reflection"].

* See *Chhándogya Upanishad.*

दृष्टस्तयोरिन्द्रस्य ॥ १८ ॥

Of this further.

Aph. 18.—Of those two [viz., Indra and Virochana], it [viz., reflection] was seen in the case of Indra, [and not of Virochana, on whom the instruction was therefore thrown away].

प्रणतिब्रह्मचर्योपसर्पणानि कृत्वा सिद्धिर्बहुकालात् तद्वत् ॥ १९ ॥

The process requires time.

Aph. 19.—Having performed reverence, the duties of a student, and attendance, there is success after a long time,—as in *his* case; [—" that is to say, as in the case of Indra, so in the case of another too, only by having exhibited, towards one's preceptor, reverence, the study of the *Vedas*, service, &c., is there ' success,' i. e., the development of truth,—not otherwise"].

न कालनियमो वामदेववत् ॥ २० ॥

The time for the process may embrace successive states of being.

Aph. 20.—There is no determination of the time,—as in the case of Vámadeva, [—i. e., " there is no necessity, as regards the time, that, in the arising of knowledge, it must be, e. g., from *present* causes alone;—' as in the case of Vámadeva,'—that is to say,—as, in consequence of causes pertaining to a previous life, knowledge arose, in the case of Vámadeva, even when in embryo, so may it in the case of another."

" But then,—since it is written that the means of knowledge need be no other than devotion to those [viz., Brahmá, &c.,] who (unlike the Absolute) have Qualities,—knowledge may result from *this*. Why, then, a hard and subtle process of Concentration? To this he replies"].

अध्यस्तरूपोपासनात् पारम्पर्येण यज्ञोपासकानामिव ॥ २१ ॥

Inferior means not altogether unprofitable.

Aph. 21.—Through devotion to something under a superinduced form, [attainment or approach towards perfect knowledge takes place] *by degrees*,—as in the case of those who devote themselves to sacrifices:—[that is to say—" through devotion to the Souls, Brahmá, Vishṇu, S'iva, &c., under the forms superinduced on them, the perfecting of knowledge takes place 'by degrees,'—i. e., by the successive attainment of the world of Brahmá, &c.,—or else through the purification of the Good principle, &c., but not *directly*;—just as is the case with sacrificers"—whose slaughter of animals, requiring to be expiated, throws them back so far, in the road to emancipation. " He tells us, that, moreover, there is no necessity that the successive rise to the world of Brahmá should *perfect* one's knowledge"].

इतरलाभेऽप्यावृत्तिः पञ्चाग्नियोगतो जन्मश्रुतेः ॥ २२ ॥

Scriptural proof that heaven gives not liberation.

Aph. 22.—Moveover, after the attainment of what [—like the world of Brahmá—] is other [than the state of emancipated soul], there is return [to mundane existence]; because it is written [in the 5th *Prapáṭhaka* of the *Chhándogya Upanishad*], " From conjunction with the five fires, there is birth."—&c. He next exhibits an illustration, to the effect that the perfecting of knowledge takes place only in the case of him who is free from passion"].

विरक्तस्य हेयहानमुपादेयोपादानं हंसक्षीरवत् ॥ २३ ॥

Discrimination illustrated.

Aph. 23.—By him who is free from passion, what is to be left is left, and what is to be taken is taken,—as in the case of the swan and the milk; [—" that is to say,—only by him who is free from passion is there a quitting 'of what is to be left,' i. e.,

of Nature, &c., and a taking 'of what is to be taken,' i. e., of Soul:—as it is only the swan,—and not the crow, or the like,—which, out of milk and water mingled, by means of leaving the unimportant water, takes the valuable milk," as the Hindús insist it does].

लब्धातिशययोगाद्वा तद्वत् ॥ २४ ॥

Benefit of good society.

Aph. 24.—Or through association with one who has obtained excellence,—just as in the case thereof; ["that is to say,—moreover, from association with him by whom 'excellence,' i. e., excellence in knowledge, has been obtained, the aforesaid (discrimination) takes place,—as in the case of the swan. Just as in the case of Alarka, Discrimination manifested itself spontaneously, merely through association with Dattátreya"].

न कामचारित्वं रागोपहते शुकवत् ॥ २५ ॥

Danger of unsuitable society.

Aph. 25.—Not of his own accord should one go near one influenced by desire,—just like the parrot; [—"that is to say, just as the bird called a parrot, by reason of its being exceedingly beautiful, does not (—by going near people—) act in a rash manner, through fear of being imprisoned by those who covet it for its beauty." And next "he states the harm of association with the passionate"].

गुणयोगाद्बद्धः शुकवत् ॥ २६ ॥

Of this further.

Aph. 26.—[Else he may become] bound by conjunction with the cords,—as in the case of the parrot;—[for "in the case of associating with those persons, he may become bound 'by conjunction with the cords,' i. e., by conjunction with their Desire, &c., (—the Qualities, punningly compared to cords—) just 'as in the case of the parrot,'—that is to say, just as the bird called a parrot becomes bound by the cords, i. e., the ropes, of the hunter." So "he determines, by two aphorisms, the means of dispassion"].

न भोगाद्रागशान्तिर्मुनिवत् ॥ २७ ॥

Means of dispassion.

Aph. 27.—Not by enjoyment is desire appeased,—just as in the case of the saint;—[" that is to say,—as, in the case of the saint, Saubhari, desire was not appeased by enjoyment, so also in the case of others is it not." And further—].

दोषदर्शनादुभयोः ॥ २८ ॥

Of this further.

Aph. 28.—From seeing the fault of both, [—i. e.,—" only from seeing the fault, e. g., of being changeable, of consisting of pain, &c., 'of both,' i. e., of Nature and her productions, does the assuaging of Desire take place,—just as in the case of the saint. For it is written that Saubhari became indifferent to society, just through seeing the evil of society." And " he tells us that incapacity even to accept instruction attaches to him who is affected by the fault of Desire, &c.].

न मलिनचेतस्युपदेशबीजप्ररोहोऽजवत् ॥ २९ ॥

Agitation excludes instruction.

Aph. 29.—Not in the case of him whose mind is disturbed does the seed of instruction sprout,—as in the case of Aja;—[" in him whose mind is rendered impure by Passion, &c., not even does a sprout spring up from that seed of the tree of knowledge which is in the shape of instruction;—'as in the case of Aja,' —that is to say, as not a sprout from the seed of instruction, though offered to him by Vasishṭha, sprang up in the king named Aja, whose mind was disturbed by grief for his wife.

What need of more?—"].

नाभासमात्रमपि मलिनदर्पणवत् ॥ ३० ॥

Of this further.

Aph. 30.—Not even a semblance of this [true knowledge arises in him whose mind is disturbed],—as in the case of a rusty mirror, [—for " even superficial knowledge does not arise, from in-

struction, in one whose mind is impure, through the obstruction caused by its wandering away, e. g., to other objects,— just as an object is not reflected in a foul mirror, through the obstruction caused by the impurities"].

न तज्जस्यापि तद्रूपता पङ्कजवत् ॥ ३१ ॥

Knowledge not necessarily perfect knowledge.

Aph. 31.—Nor, even though sprung therefrom, is that [knowledge necessarily] in accordance with that [instruction, this not having been entirely understood,]—just like the lotus, [that is to say, "just as the lotus, though the seed be of the best, is not in accordance with the seed when the swamp is faulty. The mind of the student is compared to the swamp," in which the lotus-seed was sown. But then,—"since Soul's end is gained by the attainment of supernatural power in the worlds of Brahmá, &c., to what purpose is the production of knowledge, with so much toil, for liberation? To this he replies"].

न भूतियोगेऽपि कृतकृत्यतोपास्यसिद्धिवदुपास्यसिद्धिवत् ॥ ३२ ॥

Heaven not perfect bliss.

Aph. 32.—Not, even on the attainment of glorification, has that been done which was to be done,—as is the case with the perfection of the objects worshipped,—as is the case with the perfection of the objects worshipped,—[for "even though one attain to supernatural power, 'that has not been done which was to be done,'—i. e., the end has not been gained,—because it is attended by the grief of deficiency and excess:—'as is the case with the perfection of the object worshipped,'—that is to say, as, though the possession of perfection (so-called) belongs to 'the objects worshipped,' i. e., to Brahmá, &c., still that has not been done which was to be done,—since it is written that even *these*, while in the sleep of Concentration, &c., still *practice* Concentration (—from fear of losing what they have attained to—):—just in like manner is the case with him who, by the worship of these, has attained to glorification"].

BOOK V.

[" The tenets of his Institute are completed. Next is begun a Fifth Book, in order to set aside the crude notions of others in regard to his Institute. Here, in the first place, he disposes of the objection that the Benediction implied by the expression 'Well then,' in the first Aphorism (of Book I.), is purposeless."]

मङ्गलाचरणं शिष्टाचारात् फलदर्शनात् श्रुतितश्चेति ॥ १ ॥

Reasons for a Benedictory opening.

Aph. 1.—The use of a Benediction [is justified] by the practice of the good, by our seeing its fruit, and by scripture. [" The word *iti* is intended to preclude the expectation of any other reasons." " He next repels those who entertain the primâ facie view, that what was asserted in the expression 'Because it is not proved that there is any Lord' (—see B. I. Aph. 92.), is not made out, because (forsooth) His existence is proved by his being the giver of the fruits of works."]

नेश्वराधिष्ठिते फलनिष्पत्तिः कर्मणा तत्सिद्धेः ॥ २ ॥

Needlessness of a Lord.

Aph. 2.—Not from its [—the world's—] being governed by the Lord, is there the effectuation of fruit, for it is by works [—i. e., by merit and demerit—] that this is accomplished,— [" by works alone, which are indispensable,"—and if we *do* make the additional and cumbrous supposition of a Lord, He cannot reward a man otherwise than according to his works].

स्वोपकारादधिष्ठानं लोकवत् ॥ ३ ॥

The supposed Lord would be selfish.

Aph. 3.—[If a Lord were governor, then] having intended his own benefit, His government [would be selfish], as is the case [with ordinary governors] in the world.

लौकिकेश्वरवदितरथा ॥ ४ ॥

And therefore not the Lord spoken of.

Aph. 4.—[He must then be] just like a worldly lord, [and] otherwise [than you desire that we should conceive of Him; for "if we agree that the Lord also is benefited, He also must be something mundane,—just like a worldly lord;—because, since his desires are (on that supposition) not (previously) satisfied, he must be liable to grief, &c"].

पारिभाषिको वा ॥ ५ ॥

The difficulty perhaps originates in a mistaken expression.

Aph. 5.—Or [" if whilst there exists also a world, there be a Lord, then, let yours, like ours, be merely"] a technical term [" for that soul which emerged at the commencement of the creation,—since there cannot be an eternal Lordship, because of the contradiction between mundaneness and the having an unobstructed will"].

न रागादृते तत्सिद्धिः प्रतिनियतकारणत्वात् ॥ ६ ॥

Objection to there being a Lord.

Aph. 6.—This [that there is a Lord] cannot be established without [assuming that He is affected by] Passion, because that is the indispensable cause [of all energizing].

तद्योगेऽपि न नित्यमुक्तः ॥ ७ ॥

This objection further.

Aph. 7.—Moreover were that [Passion] conjoined with Him, he could not be eternally free, [" and thus the tenet (of His eternal freedom) must be surrendered."—" Pray (let us ask)—does Lordship arise from the immediate union, with Soul, of the wishes, &c., which we hold to be powers of Nature (—not properties of Soul—) or from an influence through proximity simply,—as in the case of the magnet? Of these he condemns the former alternative"].

प्रधानशक्तियोगाच्चेत् सङ्गापत्तिः ॥ ८ ॥

Objection on one branch of an alternative.

Aph. 8.—If it were from the conjunction of the properties of Nature, it would turn out that there is association, [which Scripture denies of Soul. "In regard to the latter alternative he says"].

सत्तामात्राच्चेत् सर्वैश्वर्यम् ॥ ९ ॥

Objection on the other branch.

Aph. 9.—If it were from the mere existence [of Nature, not in association, but simply in proximity], then Lordship would belong to every one; ["that is to say,—if Thought obtains Lordship merely from proximity, as in the case of the magnet (which becomes affected by the simple proximity of iron), then it is settled, as we quite intend it should be, that all men indifferently, experiencers in this or that (cycle of) creation, (may) have Lordship, because it is just by conjunction with all experiencers that Nature produces Mind, &c.;—therefore your tenet, of there being only one Lord, is overthrown"].

प्रमाणाभावान्न तत्सिद्धिः ॥ १० ॥

Denial that there is any real evidence of a Lord.

Aph. 10.—It is not established [that there is an eternal Lord], because there is no real evidence of it, [—"in the first place, there is not *sense*-evidence, so that only the evidence of inference and of testimony can be offered; and these are inapplicable;" as he proceeds to show].

सम्बन्धाभावान्नानुमानम् ॥ ११ ॥

Denial that it can be established by inference.

Aph. 11.—There is no inferential proof [of there being a Lord], because there is here no case of [invariable] association [between a sign and that which it might betoken;—"and so there is no inferential proof of there being a Lord; because, in such arguments as 'Mind, or the like, has a maker, because it is a product,' the fact of invariable concomitancy is not established, since there is no compulsion" that every product should have had an intelligent maker].

श्रुतिरपि प्रधानकार्यत्वस्य ॥ १२ ॥

Denial that there is scripture for it.

Aph. 12.—Moreover, there is scripture for this [world's] being the product of Nature [—not of a Lord. So, leaving this topic, "he refutes diffusely, by a cluster (of seven aphorisms), the opinion of an opponent in regard to that which was established in (Aph. 20 of) the first section, viz., 'Bondage does not arise from Ignorance (conjoined with Soul)' "].

नाविद्याशक्तियोगो निःसङ्गस्य ॥ १३ ॥

Conjunction in the case of the solitary, were a contradiction.

Aph. 13.—With that which is solitary, there cannot be conjunction of the power of Ignorance, [and "since Soul has no association (with anything whatever) it is plainly impossible for it to be united with the property of Ignorance." "But then (it may be replied,)—what is to be asserted is, that the conjunction of Ignorance is simply through force of Ignorance (which is a negation, or nonentity), and so, since this is no *reality*, there is no *association* occasioned thereby. To this he rejoins"].

तद्योगे तत्सिद्धावन्योऽन्याश्रयत्वम् ॥ १४ ॥

A suggestion repelled.

Aph. 14.—Since the existence of this [alleged *negative* Ignorance] is established [only] on the ground of its [pretended] conjunction, there is a vicious circle, ["i. e., a resting of each on the other alternately, or resting a thing on itself,—in short,—a regressus in infinitum." And "in reply to the suggestion (of the Naiyáyika)—but then, as in the case of seed and sprout, the regressus in infinitum is no objection,—he replies"].

न बीजाङ्कुरवत् सादिसंसारश्रुतेः ॥ १५ ॥

The world has a beginning.

Aph. 15.—It is not as in the case of seed and sprout, for we hear in scripture that the world [—"mundane state of souls, consisting of all undesirable things, Ignorance, &c.,"] *has* a begin-

ning; [—"because we hear in scripture that these cease to exist at the dissolution of all things, in profound sleep, &c." "But then (you Vedántins will say—), according to us Ignorance is technically so termed, and is not, e. g., in the shape, specified by the *Yoga*, of supposing what is not soul to be soul; and so, just like your 'Nature,' since this (Ignorance) of ours has an unbroken eternity, though it be lodged in Soul, there is no detriment to the solitariness thereof:—in regard to this doubt, having deliberated on this artificial sense of the word 'Ignorance,' he objects to it"].

विद्यातोऽन्यत्वे ब्रह्मबाधप्रसङ्गः ॥ १६ ॥

Soul and knowledge not identical.

Aph. 16.—["If the meaning of the word 'Ignorance' *(avidyá)* be only 'otherness than knowledge,'] then *Brahma*—["soul itself"]—would be found to be excluded, [—"to perish,—through his being annihilable by knowledge,"]—since *He* is other than knowledge.

अबाधे नैष्फल्यम् ॥ १७ ॥

Knowledge, not excluding ignorance, were resultless.

Aph. 17.—Were there not-exclusion ["of the existence by ignorance by knowledge,] then there would be resultlessness, [—"because of its not debarring Ignorance," which is the only result competent to knowledge. "He censures the other alternative," that knowledge *might* exclude Soul].

विद्याबाध्यत्वे जगतोऽप्येवम् ॥ १८ ॥

On the Vedánta theory the world ought to vanish.

Aph. 18.—If [on the other hand] it [Ignorance] meant the being excludable by Knowledge, it would be predicable in like manner of the world also, [—for, "if, on the other hand, the being excludable by Knowledge, in the case of the soul, be what is meant by the being Ignorance, in that case 'the world,' the whole mundane system, Nature, Mind, &c., would also in like manner be Ignorance; and so, the whole system of things being Ignorance, since the Ignorance would be annihilated by

one man's knowledge, the world should become invisible to others also"].

तद्रूपत्वे सादित्वम् ॥ १९ ॥

The Vedánta theory self-contradictory.

Aph. 19.—If it [Ignorance] were of *that* nature [i. e., "suppose it to be the case that to be Ignorance means simply the being excludable by Knowledge, still] it would have had a commencement, ["for such a thing could not have had an *eternal* existence in souls (—as held by Vedántins, see Aph. 15—), but must have had a commencement; for it is proved by such texts as "Consisting of knowledge alone," &c., that at the time of the universal dissolution, &c., the soul consists of Knowledge alone. Therefore it is settled that there is no other Ignorance than that stated in the Yoga system, and this is a property of the understanding, not of the soul." Now, "by a cluster of (six) aphorisms he clears up the primâ facie view of an opponent in regard to that which was stated in the same Book (—Book V., Aph. 2—), that Nature's energizing is due to desert"].

न धर्मापलापः प्रकृतिकार्यवैचित्र्यात् ॥ २० ॥

Desert is undeniable.

Aph. 20.—There is no denying desert, ["on the ground of its being no object of sense, because it is inferred,"] because of the diversity in the operations of Nature [—accommodating one person and inconveniencing another,—which would otherwise be unaccounted for].

श्रुतिलिङ्गादिभिस्तत्सिद्धिः ॥ २१ ॥

Proofs of this.

Aph. 21.—It [the existence of Desert] is established by scripture, by tokens, &c.

न नियमः प्रमाणान्तरावकाशात् ॥ २२ ॥

Sense-evidence not the only kind of evidenc

Aph. 22.—There is here no necessity ["that a thing of which there is

no sense-evidence must be non-existent,"—] because there is room for *other* proofs.

उभयत्राप्येवम् ॥ २३ ॥

Demerit as certain as merit.

Aph. 23.—It is thus, moreover, in both cases,—["the evidence applies to Demerit just as it does to Merit"].

अर्थात् सिद्धिश्चेत् समानमुभयोः ॥ २४ ॥

The proof of each the same.

Aph. 24.—If the proof be from an argument ["in this shape, viz., that otherwise an injunction would be unaccounted for; but there is none such in respect of *demerit*,—so how can scriptural or logical argument be extended to *demerit?* If any one says this, it is not so, since the token exists"] alike in respect of both, ["i. e., of both merit and demerit:—because *prohibitory* injunctions, such as 'He should not approach another's wife,' betoken demerit"].

अन्तःकरणधर्मत्वं धर्मादीनाम् ॥ २५ ॥

Merit, &c., inhere in what.

Aph. 25.—It is of the internal organ [—not of *soul*—] that Merit, &c., ["the '&c.,' including all those that are stated in the *Vais'eshika* Institute as peculiar qualities of soul,"] are the properties.

[To the objection that the existence of an internal organ, as well as of the Qualities from which such might arise, is debarred by scripture, he replies.]—

गुणादीनां च नात्यन्तबाधः ॥ २६ ॥

The Qualities exist, though not in soul.

Aph. 26.—And the existence of the Qualities [—"Purity, &c., and their properties, happiness, &c., and their products also, Mind, &c.,"] is not absolutely debarred [by scripture. "They are not to be denied as existences; but it is to be altogether denied that they belong to soul, just as we deny that heat

(—in red hot iron—) belongs to the iron." "In regard to the doubt,—why, again, may we not deny them an essence, as we do to what is meant by the words *sleep, wish,* &c.?—he says."]

पञ्चावयवयोगात् सुखसंवित्तिः ॥ २७ ॥

The above thesis argued.

Aph. 27.—By a conjunction of the five members [of an argumentative statement], we discern that Happiness exists:—[and "here, in order to get a particular subject of his assertion, he takes *happiness* alone, one portion of the matter in dispute, as a representative of the entire matter:—but the better reading is, 'we discern that Happiness, *&c.*, exist.' The five members of an argumentative statement are the Proposition, Reason, Example, Synthesis (of the two premises), and Conclusion; and he means that by the 'conjunction,' i. e., the combination, of these, all things, happiness, &c., are proved to exist. And the employment (of the argument) is this:—

'Pleasure is real;—

Because it produces motion in something;—

Whatever produces motion in anything is real,—as are sentient beings;

And pleasure produces motion in things, as in horripilation, &c.;

Therefore it is real."

"The *Chárváka* next doubts whether there be any evidence other than sense-evidence, since (he contends) there is no truth in the assertion (of an inductive conclusion) that such and such is pervaded by such and such, &c."].

न सकृद्ग्रहणात् सम्बन्धसिद्धिः ॥ २८ ॥

The validity of inference questioned.

Aph. 28.—Not from *once* apprehending [concomitance of a supposed token and thing betokened], is a connection, [i. e., a pervadedness or invariable attendedness of the token by the betokened] established;—["and *frequency* (of the same apprehension)

follows (the rule of the single apprehension, just as a thousand times nothing amounts to nothing);—therefore (argues the sceptic) since the apprehending of an invariable attendedness is impossible, nothing can be established by *Inference*. This he clears up"].

नियतधर्मसाहित्यमुभयोरेकतरस्य वा व्याप्तिः ॥ २९ ॥

This point cleared up.

Aph. 29.—Pervadedness is a constant consociation of characters, in the case of both, or of one of them;—["'Consociation of characters,' i. e., consociation in the fact of being characters (or properties of something):—in short concomitancy. And so we mean, that, that concomitancy is 'pervadedness,' (furnishing solid ground for inference) which is absolutely non-errant, whether in the case of both, predicate and reason, or in the case of the reason only. 'Of both' is mentioned with reference to the case of 'equal pervadedness' (—e. g., every equilateral triangle is equiangular, and conversely every equiangular triangle is equilateral). And the invariableness may be apprehended through an appropriate confutation (or reductio ad absurdum of the denial of it); so that there is no impossibility in apprehending 'pervadedness'" and of inferring on the strength of it].

न तत्त्वान्तरं वस्तुकल्पनाप्रसक्तेः ॥ ३० ॥

Pervadedness not an additional principle.

Aph. 30.—It [Pervadedness] is not [as some think,—see Aph. 31]—an additional principle [over and above the twenty-five, B. I. Aph. 61,] for it is unsuitable to postulate entities ["præter rationem"].

निजशक्त्युद्भवमित्याचार्याः ॥ ३१ ॥

A heterodox opinion regarding 'Pervadedness.'

Aph. 31.—But [certain] doctors say that it [Pervadedness] is [another principle,—in addition to the twenty-five—], resulting from the power of the thing itself. [These "other teachers assert

that 'Pervadedness' is positively a separate principle, in the shape of a species of power generated by the native power of the 'pervaded.' But (they continue) 'Pervadedness' is not simply a power of the (pervaded) thing itself,—else it would exist wherever the thing is, (—which 'pervadedness does not do,) for even smoke, when it has gone to another place [than the point of its origination], is not attended by fire. And, by going into another place, that power is put an end to; therefore (—contend these teachers—) there is no over-extension in the above-stated definition;—for, according to our doctrine, the smoke (which betokens fire) is to be specialized as that which is at the instant of origination."]

आधेयशक्तियोग इति पञ्चशिखः ॥३२॥

Opinion of the Panchas'ikha.

Aph. 32.—The Panchas'ikha says that it ('Pervadedness') is the possession of the power of the sustained:—[for, says the Panchas'ikha, "*pervadingness* is the power which consists in being the *sustainer*, and 'Pervadedness' is the having the power which consists in being the sustained,—for Intellect and the rest are treated as being pervaded (or invariably attended) by Nature, &c.,"—and this just means that each product in succession is *sustained* by what preceded it in the series. "But then, why need a 'power of the sustained' be postulated?—let 'Pervadedness' be simply an essential power of the *thing* pervaded. To this the Panchas'ikha replies"].

न स्वरूपशक्तिर्नियमः पुनर्वादप्रसक्तेः ॥ ३३॥

The Panchas'ikha's reply to an objection.

Aph. 33.—The relation is not an essential power, for we should have [in that case] a tautology, [" because, that is to say, just as there is no difference between 'water-jar' and 'jar for water,' so also there is none in the case of 'Intellect' and "what is Pervaded'" by Nature, of which Intellect consists. And "he himself explains the 'Tautology'"].

विशेषणानर्थक्यप्रसक्तेः ॥ ३४ ॥

The reason why.

Aph. 34.—Because we should find the distinction unmeaning, [as Intellect does not differ from Nature at all except as does the sustained from the sustainer. "He (the Panchas'ikha) mentions another objection"].

पल्लवादिष्वनुपपत्तेश्च ॥ ३५ ॥

A further reason.

Aph. 35.—And because it [pervadedness] would not be reconcileable in buds, &c.,—["for buds, &c., are invariably attended (at their origination) by trees, &c.; but this cannot be called simply an essential power in the bud, because, since the essential power (—that which belongs to the bud of *being* a bud—) does not depart even in the case of an amputated bud, we should even then find it attended (by the tree which, however, no longer accompanies it). But the power (see Aph. 32, which consists in having the character) of the 'sustained,' is destroyed at the moment of amputation, so that there is no 'Pervadedness' *then*,"—"But then what?—the Panchasikha says that 'Pervadedness' is not a result of any *essential* power. Then, since smoke is not *sustained* by fire (—see Aph. 32—where he contends that 'sustainedness' is what really expresses *pervasion*—), it would turn out that it (viz., smoke) is *not* (as token and betokened) *accompanied* by fire. So, with reference to this, he says"].

आधेयशक्तिसिद्धौ निजशक्तियोगः समानन्यायात् ॥ ३६ ॥

Reply, that this would prove too much.

Aph. 36.—Were it [thus] settled that it is a power of the 'sustained,' then by the like argument, its dependence on an essential power, as pretended by the heterodox doctors referred to in Aph. 31, might be proved also,—and thus the argument

proves nothing as it proves too much. "It was with a view to substantiating what was stated (in Aph. 27), viz., 'The Qualities, and the rest, are established (as realities) by the employment of the five-membered (form of argumentative exposition),' that he has repelled, by an exposition of 'Pervadedness,' the objection to Inference as evidence (—or as a means of attaining right notions). Now, in order to establish the fact that *words*, of which the five-membered (exposition) consists, are generators of knowledge, the objection of others to a *word's* being a means of right knowledge, in the shape of (the objection of) its being inadequate, is disposed of, by means of an exposition of the powers, &c., of words"].

वाच्यवाचकभावः सम्बन्धः शब्दार्थयोः ॥ ३७ ॥

Sound and sense.

Aph. 37.—The connection between word and meaning is the relation of expresser and expressed. [" To the 'meaning' belongs the power termed expressibleness,—to the 'word' the power termed expression;—simply this is their 'connection,'—their inter-relation as it were. From one's knowing this (connection between a given word and meaning), the meaning is suggested (or raised in the mind) by the word."]

त्रिभिः सम्बन्धसिद्धिः ॥ ३८ ॥

Sense of words how learnt.

Aph. 38.—The connection [between a word and its sense] is determined by three [means,—" by means of these three, viz., information from one competent (to tell us the meaning), the usage of the old man (whose orders to his sons we hear, and then observe what actions ensue in consequence,—see the *Sáhitya Darpaṇa*, Aph. 11—), and application to the same thimg which has a familiar name,"—whence we gather the sense of the less familiar synonym].

न कार्ये नियम उभयथा दर्शनात् ॥ ३९ ॥

Imperatives and predications.

Aph. 39.—There is no restriction [" no necessity that this apprehension

of the meaning of a word, should be restricted"] to what is to be done—["should occur only in the case of something (directed) to be done,"]—because we see it both ways, [i. e., "in (the secular life and dealings of) the world, we see the usage of the old man, &c., in regard to what is *not* to be done (—being something already extant—) also, as well as in regard to what is to be done"].

लोके व्युत्पन्नस्य वेदार्थप्रतीतिः ॥ ४० ॥

Scriptural and secular sense of words the same.

Aph. 40.—He who is accomplished in the secular [connection of words with meanings] can understand the sense of the Veda.

न त्रिभिरपौरुषेयत्वाद्वेदस्य तदर्थस्यातीन्द्रियत्वात् ॥ ४१ ॥

A doubt.

Aph. 41.—Not by the three [means mentioned in Aph. 38, objects some one, can the sense of the Veda be gathered], because the Veda is superhuman, and what it means transcends the senses.

न यज्ञादेः स्वरूपतो धर्मत्वं वैशिष्ट्यात् ॥ ४२ ॥

This cleared up.

Aph. 42.—Not so, [what is meant by the Veda is not something transcending the senses],—because sacrificings, &c., are in themselves merit, pre-eminently; ["and sacrificings, &c., since they imply wishings, &c., (of which we are perfectly conscious,) are not something transcending intuition. But the nature of *merit* (which the objector alleges to transcend intuition) does not belong to something mysterious that resides in sacrificings, &c., whence what is enjoined in scripture need be beyond intuition." And "he repels also what has been asserted, that, inasmuch as it (the Veda) is superhuman, there can be no information from any competent person" in regard to its import].

निजशक्तिव्युत्पत्त्या व्यवच्छिद्यते ॥ ४३ ॥

Knowledge of the Veda traditional.

Aph. 43.—The natural force [of the terms in the Veda] is ascertained through the conversancy [therewith of those who successively transmit the knowledge. "But still, how can there be apprehension of the sense of scriptural terms in the case of Gods, fruits (of actions), &c., which transcend sense? To this he replies"].

योग्यायोग्येषु प्रतीतिजनकत्वात् तत्सिद्धिः ॥ ४४ ॥

Intelligibility of the Veda undeniable.

Aph. 44.—This really takes place, because they [viz., the words] give rise to knowledge both in the case of things adapted [to sense] and things not adapted.

न नित्यत्वं वेदानां कार्यत्वश्रुतेः ॥ ४५ ॥

Eternity of the Veda denied.

Aph. 45.—The Veda is not from eternity, for there is scripture for its being a production.

न पौरुषेयत्वं तत्कर्तुः पुरुषस्याभावात् ॥ ४६ ॥

The Lord not the author.

Aph. 46.—They [the Vedas] are not the work of [the Supreme] Man, because there is no such thing as the [Supreme] Man, [whom you allude to as being possibly] their maker. ["Supply 'because we deny that there is a *Lord.*'" And "adverting to the anticipation that there may be some other author, he says."]

मुक्तामुक्तयोरयोग्यत्वात् ॥ ४७ ॥

Who are not authors of the Veda.

Aph. 47.—Since both the liberated is unsuited [to the work, by his indifference], and the unliberated [by his want of power, neither of these can be author of the Vedas. "Then in that case, since they are not the work of (the Supreme) Man, it follows that they are eternal. To this he replies"].

नापौरुषेयत्वान्नित्यत्वमङ्कुरादिवत् ॥ ४८ ॥

An illustration.

Aph. 48.—As in the case of sprouts, &c., their eternity does not follow from their not being the work of [any Supreme] Man. ["But then, since sprouts, &c., also, just like jars, &c., are productions, we must infer that they are the work of (the Supreme) Man. To this he replies."]

तेषामपि तद्योगे दृष्टबाधादिप्रसक्तिः ॥ ४९ ॥

Plants denied to be works.

Aph. 49.—Were this the case with these also, [viz., that vegetables are works], we should find a contradiction to experience, &c., [for "it is seen in the world, as an invariable fact, that whatever is the work of Man is produced by a *body*. This would be debarred, &c., were the case as you contend,"—for we see no *embodied* Supreme Man, to whose handiwork the sprouts of the earth could be referred. "But then, since they were uttered by the Primal Man, the Vedas moreover are really the work of (the Supreme) Man :—to this he replies"].

यस्मिन्नदृष्टेऽपि कृतबुद्धिरुपजायते तत्पौरुषेयम् ॥ ५० ॥

Only what is voluntary is a work.

Aph. 50.—That [only] is Man's work, in respect of which, even be it something invisible, an effort of understanding takes place, [i. e., a consciousness that Thought preceded." "Thus it has been remarked that a thing is not Man's work merely though its having been uttered by Man :—for no one speaks of the respiration during profound sleep as being Man's work (or voluntary act). But what need to speak of antecedence of Understanding? The Vedas, just like an expiration, proceed of themselves from the Self-existent, through the force of fate, unpreceded by thought. Therefore they are not (a Supreme) Man's work." "But then, in that case, since they are not preceded by a correct knowledge of the sense of the sentences, like the speech of a parrot the Vedas also can convey no right knowledge. To this he replies"].

निजशक्त्यभिव्यक्तेः स्वतः प्रामाण्यम् ॥ ५१ ॥

The Vedas their own evidence.

Aph. 51.—They are self-evidently conveyers of right knowledge, from the patentness of their own power [to instruct rightly. "The authoritativeness of the whole of the Vedas is established, not by such a thing as its being based on the accurate knowledge of the enouncer, but quite spontaneously;—because—as for its 'own,' i. e., natural, power of generating right knowledge, —*thereof* we perceive the manifestation in the invocations (which produce the result promised), and in the medical scripture (—the following of which leads to cures—), &c. And so there is the aphorism of the *Nyáya* (B. II. 68),—'And the fact of its being a cause of right knowledge, like the invocations and the medical scripture,' &c." "In regard to the proposition (laid down in Aph. 26, viz.,) 'And the existence of the Qualities is not absolutely debarred,' there was alleged, and expounded (under Aph. 27) syllogistically, one argument, —viz., by the establishing the existence of Happiness, &c. Now he states another argument in respect of that" same proposition].

नासतः ख्यानं नृशृङ्गवत् ॥ ५२ ॥

Cognition is evidence of existence.

Aph. 52.—There is no Cognition of the non-existent,—such as a man's horn; [so that not only is the existence of pleasure, &c., proved by the reasoning (under Aph. 27), it is proved also by mere consciousness. Of pleasure, &c., were they absolutely *nonentities*, even the *consciousness* could not be accounted for;—because there is no cognizing of a man's horn, and the like," which have no existence at all. "But then, (interposes the Naiyáyika,) if such be the case, let the Qualities, &c., be absolutely *real*; and then, in the expression 'not *absolutely* debarred' (—in Aph. 26—), the word 'absolutely' is (superfluous, and hence) unmeaning. To this he replies"].

न सतो बाधदर्शनात् ॥ ५३ ॥

The Qualities, &c., not absolutely real.

Aph. 53.—It is not of the *real* [that there is here cognizance], because exclusion *is* seen [of the Qualities,—"for we see that they are excluded (—and not admitted to exist—) at the time of destruction (of the mundane system), &c." "But then, even on that showing (interposes the Vedantin, jumping at the admission—),—let the world be different both from 'real,' and 'unreal,' in that case also the denial (in Aph. 26) of its being absolutely unreal is quite justifiable,"—and, moreover, in strict accordance with Vedantic doctrine. To this he replies].

नानिर्वचनीयस्य तदभावात् ॥ ५४ ॥

A Vedantic advance rejected.

Aph. 54.—It is not of what cannot be [intelligibly] expressed [that there is cognizance]—because there exists no such thing; [—"and there takes place, moreover, no cognizance of such a thing as is not to be expressed as either 'existing' or 'not existing;' 'because there exists no such thing,'—i. e., because nothing is known other than what exists or what does not exist:—such is the meaning. The import is,—because it is proper to form suppositions only in accordance with what is seen." "But what then!—on that showing, do you really approve of (the Nyáya notion of) 'cognizing otherwise' (—or our fancying that nature to belong to one—which belongs to another)? He replies—Nay"].

नान्यथाख्यातिः स्ववचोव्याघातात् ॥ ५५ ॥

A Nyáya view rejected.

Aph. 55.—There is no such thing as cognizing otherwise [or cognizing that as belonging to one which belongs to another],—because your proposition is self-destructive. ["The meaning is, that this also is not proper to be said, viz., that one thing appears under the character of another thing (—e. g., a rope under the character of a serpent, for which it may be mistaken, in the dusk),—'because your proposition is self-destructive.' Of

another nature (e. g., snakehood), in a different thing (e. g., a rope), *equivalence to a man's horn* is (what is virtually) expressed by the word 'otherwise' (—than the truth,—both a man's horn and the presence of snakehood in a rope mistaken for a snake being alike otherwise than real);—and (yet) its *cognition* (thus) *otherwise* is asserted (—as if *that* could be cognized which is equivalent to what can *not* be cognized—)! Hence your proposition is self-destructive;—for even those who contend for 'cognizing otherwise' (as one mode of cognition) declare that the cognition of what *does not exist* is impossible." Now, "expounding what he had said above, (in Aph. 26), 'not absolutely debarred,' he sums up his doctrine."]

सदसत्ख्यातिर्बाधाबाधात् ॥ ५६ ॥

Summing up.

Aph. 56.—They [the 'Qualities' are cognized rightly and wrongly, through their being denied and not denied [appropriately or otherwise. "There is *non-denial* as far as regards their existing at all,—because all things (—and things are made up of the 'Qualities'—) are eternal; but there is denial *relatively*, in Soul, of all things,—just as is the case with the redness, &c., in webs, &c.," which may have no redness without its following that redness altogether and everywhere is nonexistent. "This investigation is concluded. Now the consideration of Words, having incidentally presented itself in this connection, is set forth at the end of it"].

प्रतीत्यप्रतीतिभ्यां न स्फोटात्मकः शब्दः ॥ ५७ ॥

The Yoga theory of speech rejected.

Aph. 57.—A word does not consist of [what the *Yogas* call] the "expresser" *(sphoṭa)*, by reason both of cognizance [—which would disprove the existence of such imaginary thing—], and non-cognizance [—which would in like manner disprove it. "It is held by the *Yogas* that there exists, in distinction from the several letters, an indivisible unit, the word,—such as 'jar,' &c.,—(which they call) the 'expression;' just as there is a jar, or the like, possessing parts, which is something else

than the parts, the body, neck, &c.;—and that particular sound, termed a word, is called the 'expresser,' because of its making apparent the meaning:—such a word (—we *Sánkhyas* assert in opposition to the *Yogas*—) is without evidence (of its existence). Why?—'by reason both of cognizance and of non-cognizance' (—as thus);—Pray is that word (which you choose to call the 'expression'—) cognized or not? On the former alternative, what need of that idle thing (—the supposed, 'expression?'—For)—by what collection of letters, distinguished by a particular succession, this ('expression') is manifested, let *that* be what acquaints us with the meaning. But on the latter alternative (viz., that it is *not* cognized), the power of acquainting us with a meaning does not belong to an 'expression, which is *not* cognized. Therefore the hypothesis of an 'expresser' is useless." "The eternity of the Vedas was contradicted before (—under Aph. 45—):—now he contradicts also the eternity of *letters*."]

न शब्दनित्यत्वं कार्यताप्रतीतेः ॥ ५८ ॥

The eternity of letters denied.

Aph. 58.—Sound is not eternal, because we perceive it to be made:—[so —"it is not proper to say (as the *Mimánsakas* say) that letters are eternal, on the strength of our recognizing, e. g., that 'This is that same G;' for they are proved to be non-eternal, by the cognition, e. g., that '(the sound of) G has been produced:'—such is the meaning. And the *recognition* has reference to the *homogeneousness* with that (one which had been previously heard):—for, otherwise, it would turn out that a *jar*, and the like, is eternal, inasmuch as it is *recognised*"].

He ponders a doubt.

पूर्वसिद्धसत्त्वस्याभिव्यक्तिर्दीपेनेव घटस्य ॥ ५९ ॥

A doubt.

Aph. 59.—[But then, some one may say,] there is [in the case of sounds] the manifestation of something whose existence was previously settled,—as [the manifestation] of a [pre-existent] jar by a

lamp; [and so "of Sound, whose existence was previously a fact, the manifestation—through noise, &c.,—*that* alone is the object in the cognition of its *production* (—which you speak of in Aph. 58).—He repels this"].

सत्कार्यसिद्धान्तश्चेत् सिद्धसाधनम् ॥ ६० ॥

The doubt disposed of.

Aph. 60.—If the dogma of products being real [is accepted by you], then this is a proving of the already proved, [—for "if you say that 'manifestation' means the taking of a present condition by means of rejecting an un-arrived (or future) condition, then this is our dogma of the reality of products (—B. I., 113); and *such* an eternity belongs to *all* products (—not specially to *Sound*—), so that you are proving the already proved (or conceded); such is the meaning. And if, 'manifestation' is asserted to be just in the shape of the cognition of what is presently real, then we should find (—on your theory—) that jars, &c., also are eternal; because it would be proper (on that theory—) that the object in the perception of production, by the operation of the causes (—the potter, &c.—), should be that of *knowledge* only," and just as the jar is *shown* by the lamp, not made by it, so the jar must be only *shown* by the potter. Now "an objection, not previously mentioned, is to be adduced; therefore the refutation of the non-duality of Soul is recommenced"—having been already handled under B. I., 149].

नाद्वैतमात्मनो लिङ्गात् तद्भेदप्रतीतेः ॥ ६१ ॥

Non-duality of Soul denied on grounds of Inference.

Aph. 61.—Non-duality of Soul is not,—for its distinctions are cognised through signs, [—"by the sign that *one* quits Nature (or escapes from the mundane condition), while another does not quit it, &c." "But in regard to the non-distinction, between Soul and not-Soul, asserted in the texts 'All this is Soul only,' 'All this is Brahm only,' he tells us how there is even sense-evidence destructive of this" allegation that there is no duality at all].

नानात्मनापि प्रत्यक्षबाधात् ॥ ६२ ॥

Non-duality denied on grounds of Sense.

Aph. 62.—Moreover, there is not [non-difference of Soul] from not-Soul, because this is disproved by sense-evidence, [—" because, if Soul were not other than the whole perceptible, it would also not be different from a jar and a web,—since the jar, e. g., would not be other than the web which (by hypothesis) is not other than the Soul:—and *this* is excluded by sense-evidence, which constrains us to apprehend a distinction" between a jar and a web].

नोभाभ्यां तेनैव ॥ ६३ ॥

The reasons combined.

Aph. 63.—Not between both [—Soul and not-Soul,—is there non-difference],—for that same [couple of reasons given in Aphs. 61 and 62. "But then, in that case, what is the drift of such texts as, 'All this is Soul alone?' To this he replies"].

अन्यपरत्वमविवेकानां तत्र ॥ ६४ ॥

Scripture accommodates itself to human frailty of understanding.

Aph. 64.—There it is for the sake of something else, in respect of the undiscriminating, [—" i. e., the observation is (designed to be) provocative of meditation. For in the secular world, through want of discrimination, body and the embodied, the experienced and the experiencer, are regarded as indifferent,"—and Scripture humours the worldling's delusion, with a view to eventually getting him out of it. "He declares that, according to the asserters of (there being nothing existent but) a Single Soul, there could be no material cause of the world"].

नात्माविद्या नोभयं जगदुपादानकारणं निःसङ्गत्वात् ॥ ६५ ॥

The Vedánta system supplies no material for the world.

Aph. 65.—Neither Soul, nor Ignorance, nor both, can be the material cause of the world,—because of the solitariness [of Soul. For "the soul alone, or Ignorance

lodged in the soul, or both together—like a pair of jar-halves (conjoined in the formation of a jar)—, cannot be the material of the world,—'because of the *solitariness* of the soul. For things undergo alteration only through that particular conjunction which is called 'association;'—hence the (ever) solitary soul, without a second, since it is not associated, cannot serve as a material cause:—nor can it do so by means of (association with) Ignorance either, because the conjunction of Ignorance has been already excluded by the fact of *solitariness*. Moreover, that the two together should be the material is impossible, even as it is that either severally should be the material, just 'because of the *solitariness*;'—such is the meaning. And if you choose that Ignorance shall subsist as a substance located in the soul, as the air in the heavens, then there is an abandonment of the non-duality" which you Vedántins contend for. "He himself (at B. I., 145) decided that the soul consists of light (or knowledge). In regard to this he repels the primâ facie view,—founded on the text 'Brahm is reality, knowledge, and joy,'—that the essence of the soul is *joy* also"].

नैकस्यानन्दचिद्रूपत्वे द्वयोर्भेदात् ॥ ६६ ॥

Soul not joy and knowledge both.

Aph. 66.—The two natures, joy and knowledge, do not belong to *one*,—because the two are different, [—"a single subject has not the nature both of joy and of intelligence,—because, since pleasure is not experienced at the time of knowing pain, pleasure and knowledge are different." "But then, in that case, what becomes of the text, that it (Soul) consists of joy? To this he replies"].

दुःखनिवृत्तेर्गौणः ॥ ६७ ॥

A Vedánta term explained away.

Aph. 67.—Metaphorical [is the word joy, in the sense] of the cessation of pain, [—for "the word 'joy,' in the scriptural expression which means really the cessation of pain, is metaphorical. This is stated in the maxim 'Pleasure is the departure of both

pain and pleasure.' " And "he states the cause of this metaphorical employment"].

विमुक्तिप्रशंसा मन्दानाम् ॥ ६८ ॥

Why the term was used in a sense not literal.

Aph. 68.—It is [as] a *laudation* of emancipation, for the sake of the dull, [that the scripture lauds, as if it were *joy*, the emancipation, consisting in the cessation of pain, which (cessation) is the essence of the soul;"—for the soul is such joy as consists in the absence of pain. Next, "in order to justify perfectly the demonstration already given (—in B. III., 14, 15, &c.—) of the internal organ, he repels the primâ facie view that the Mind is all-pervading"].

न व्यापकत्वं मनसः करणत्वादिन्द्रियत्वाद्वा ॥ ६९ ॥

The Mind not all-pervading.

Aph. 69.—The Mind [—" meaning the totality of the internal instruments,"—] is not all-pervading,—for it is an instrument, [" as a saw, or the like, is,"] and because it is moreover an *organ*.

सक्रियत्वाद्गतिश्रुतेः ॥ ७० ॥

Proof of this.

Aph. 70.—[The Mind is not all-pervading], for it is moveable,—since there is scripture regarding the motion; [—" that is to say,—since, inasmuch as there is scripture regarding the *going* of the Soul (—which, being all-pervading, cannot *go*—) into another world, it is settled that it is its adjunct, the internal organ, that is moveable, and so it cannot be all-pervading. "In order to prove that it is a product, he repels also the opinion that the Mind is without parts"].

न निर्भागत्वं तद्योगाद्घटवत् ॥ ७१ ॥

The Mind has parts.

Aph. 71.—Like a jar, it [the Mind] is not without parts, because it comes in contact therewith [i. e., with several Senses simultaneously. "The word 'therewith' refers to 'organ,' which occurs in a preceding aphorism (69). The Mind is not without parts,

because it comes in contact simultaneously with several sense-organs; but, like a jar, it is of medium size (—neither infinite nor atomic—), and consists of parts." "And it is to be understood that the internal organ when in the state of a *cause* (and not modified and expanded, e. g., into knowledge, which is its product—) *is* indeed atomic."]

प्रकृतिपुरुषयोरन्यत् सर्वमनित्यम् ॥ ७२ ॥

Eternity belongs to what.

Aph. 72.—Everything except Nature and Soul is uneternal.

न भागलाभो भोगिनो निर्भागत्वश्रुतेः ॥ ७३ ॥

Soul and Nature not made up of parts.

Aph. 73.—No parts [from the presence of which in the discerptible one might infer destructibility] are found in the Experiencer,—for there is scripture for its being without parts, ["for there are such texts as 'without parts, motionless, quiescent, unobjectionable, passionless.'" "It has been stated that Emancipation is the cessation of pain. In order to corroborate this, he repels the opinions of others in regard to Emancipation"].

नानन्दाभिव्यक्तिर्मुक्तिर्निर्धर्मत्वात् ॥ ७४ ॥

A view of Emancipation disputed.

Aph. 74.—Emancipation is not a development of joy, because there are no *properties* [in Soul "in the shape of joy"].

न विशेषगुणोच्छित्तिस्तद्वत् ॥ ७५ ॥

Second view disputed.

Aph. 75.—Nor, in like manner, is it the excision of special qualities ["because there are *no* properties" in Soul].

न विशेषगतिर्निष्क्रियस्य ॥ ७६ ॥

A third view disputed.

Aph. 76.—Nor [is Emancipation] any particular going of that [Soul "to the world of Brahma,"] which is motionless [and therefore does not *go*].

नाकारोपरागोच्छित्तिः क्षणिकत्वादिदोषात् ॥ ७७ ॥

A fourth view disputed.

Aph. 77.—Nor is it [Emancipation] the removal of the influence of [intellectual] forms,—because there is the objection that *this* would be momentary, &c. [For, "the opinion of the Nihilist, that the Soul consists of momentary knowledge, that Bondage is the modifying thereof by objects, and that emancipation is the destruction of the influence thereof called Memory,—is inadmissible, because through the fault of *momentariness*, &c., such emancipation (as merely momentary like all else,) is not the Soul's aim."]

न सर्वोच्छित्तिरपुरुषार्थत्वादिदोषात् ॥ ७८ ॥

A fifth view disputed.

Aph. 78.—Nor is it [Emancipation] destruction of all, for this has among other things the fault of *not* being the Soul's aim:—["the entire destruction also of the Soul, which consists of knowledge, is not emancipation,—because, among other reasons, we do not see in the world that the annihilation of the soul is the soul's aim"].

एवं शून्यमपि ॥ ७९ ॥

A sixth view disputed.

Aph. 79.—So too the Void [—"the annihilation of the whole universe consisting of cognition and the cognizible, is thus also not emancipation, because Soul's aim is not effected by Soul's annihilation"].

संयोगाश्च वियोगान्ता इति न देशादिलाभोऽपि ॥ ८० ॥

A seventh view disputed.

Aph. 80.—And conjunctions terminate in separations, therefore it is not the acquisition of lands, &c., [that is Emancipation; for, "from its perishability, possessorship is not emancipation"].

न भागियोगो भागस्य ॥ ८१ ॥

An eighth view disputed.

Aph. 81.—Nor is it [Emancipation] conjunction of the Part with the Whole;—[Emancipation is not absorption of 'the part,' i. e., the Soul, into 'the Whole,' i. e., that of which it is (on the view in question) a part, viz., the Supreme Soul,—for the reason assigned (in Aph. 80) viz.,—'conjunctions terminate is separation,' and because we do not admit a Lord, (B. I. 92), and because thus self-dissolution is not Soul's aim"].

नाणिमादियोगोऽप्यवश्यम्भावित्वात् तदुच्छित्तेरितरयोगवत् ॥ ८२ ॥

A ninth view disputed.

Aph. 82.—Nor is it [Emancipation] moreover conjunction with the power of becoming as small as an atom, &c., since, like other conjunctions, the cessation of this must necessarily take place.

नेन्द्रादिपदयोगोऽपि तद्वत् ॥ ८३ ॥

A tenth view disputed.

Aph. 83.—Nor, just as in that case [of other superhuman powers, such as assuming atomic bulk,] is it [Emancipation] moreover conjunction with the rank of Indra, &c., ["by reason of perishableness," of this as well as the others. He next "repels the objection of an opponent to what has been stated (under B. I., 61), that the Organs are products of Self-consciousness"].

न भूतप्रकृतित्वमिन्द्रियाणामाहङ्कारिकत्वश्रुतेः ॥ ८४ ॥

The organs whence.

Aph. 84.—The Organs are not formed of the Elements [as the Naiyáyikas assert], because there is scripture for their being derived from self-consciousness. ["Holding to the opinion that *Power*, &c., also are principles, he repels the determination of categories [insisted upon by] his [various sects of] opponents, and the notion that Emancipation comes through a mere knowledge of these" categories.]

न षट्पदार्थनियमस्तद्बोधान्मुक्तिः ॥ ८५ ॥

The categories of the Vais'eshika objected to.

Aph. 85.—The rule of six categories is not [the correct one], nor does Emancipation result from acquaintance therewith, [as the Vais'eshikas maintain].

षोडशादिष्वप्येवम् ॥ ८६ ॥

And those of the Nyáya, &c.

Aph. 86.—So too is it in the case of the Sixteen, [categories of the *Nyáya*], &c.

नाणुनित्यता तत्कार्यत्वश्रुतेः ॥ ८७ ॥

The eternity of Atoms unscriptural.

Aph. 87.—[The five Elements being *products*, as declared in B. I., Aph. 61,] Atoms are not eternal [as alleged in the *Nyáya*], for there is scripture for their being products; [and " although that text of scripture is not now seen by us, because it has disappeared in the lapse of time, &c., yet it is to be inferred from the words of the doctors, and from the statement of Manu" in Ch. I. v. 27. " But then, how can an Atom, which is without parts, be a product ?—To this he replies"].

न निर्भागत्वं कार्यत्वात् ॥ ८८ ॥

The scripture decisive of the question.

Aph. 88.—Since it is a product, it is not without parts,—[" that is to say,—since the fact, established by scripture, of their being products, cannot be otherwise accounted for, the (so-called) Atoms of Earth, &c , are *not* without parts." " He repels the objection of the Nihilist, that direct cognizance of Nature or Soul is impossible because (forsooth) the cause of a thing's being directly cognizible is colour"].

न रूपनिबन्धनात् प्रत्यक्षनियमः ॥ ८९ ॥

A cavil disposed of.

Aph. 89.—There is no necessity that direct cognition should have *colour* as its cause :—[" it is no rule that to be directly cogni-

zable should result from colour only (—or other object of sense—) as the cause,—because direct cognition may result from Merit, &c., also,"—e. g., mystical practices, and so forth. "Well, if that be the case, pray, is the *dimension* of an Atom (on the consideration of which the Naiyáyikas rear certain speculations) a reality or not? With reference to this he decides the question of dimension" as follows].

न परिमाणचातुर्विध्यं द्वाभ्यां तद्योगात् ॥ ९० ॥

Dimension of what kinds.

Aph. 90.—There are not four varieties of dimension, because those can be accounted for by two :—["there are not four kinds of dimension, viz., small, great, long, and short,—but there are only two sorts,—'because those can be accounted for by two,'—that is to say, the four varieties can be accounted for by merely two, the atomic (or *positively* small) and the great;—such is the meaning. For the short and the long are merely subordinate kinds of the dimension called great,—else we should have, e. g., no end of dimensions—in the shape of the crooked, &c." "He rebuts the Nihilist's denial of genera," as follows].

अनित्यत्वेऽपि स्थिरतायोगात् प्रत्यभिज्ञानं सामान्यस्य ॥ ९१ ॥

Genus proved by recognition.

Aph. 91.—Though *these* [individuals] be un-eternal, recognition, as being associated with constancy, is of the genus.

न तदपलापस्तस्मात् ॥ ९२ ॥

And not to be denied.

Aph. 92.—Therefore it [genus] is not to be denied.—["But then, (it may be said,) recognition is to be accounted for simply by a *nonexistence*, in the shape of the exclusion of what is not the thing (recognized),—and let *this* be what is meant by the word 'genus' :—to this he replies"].

नान्यनिवृत्तिरूपत्वं भावप्रतीतेः ॥ ९३ ॥

Genus positive, not negative.

Aph. 93.—It [genus] does not consist in the *exclusion* of something else, because it is cognized as an entity;—[" because 'This is that same' is the cognition of something *positive;*—for otherwise the only thing cognized would be 'This is not a non-jar.'" "But still, recognition may be caused by *likeness* :—To this he replies."]

न तत्त्वान्तरं सादृश्यं प्रत्यक्षोपलब्धेः ॥ ९४ ॥

Likeness not a distinct principle.

Aph. 94.—Likeness is not a separate principle, for it is directly apprehended [as one manifestation of 'Community.' "Likeness is nothing other than sameness in many parts, &c.,"—the *likeness* of a fair face to the moon, e. g., consisting in the *sameness* of the pleasureable feeling, &c., occasioned by the sight of either. "The conjecture—let likeness be just a peculiar power, and not (a modified aspect of) Community,—he repels."]

निजशक्त्यभिव्यक्तिर्वा वैशिष्ट्यात् तदुपलब्धेः ॥ ९५ ॥

Nor a peculiar power.

Aph. 95.—Nor is it [likeness] a manifestation of something's own power, because the apprehension of it is different [" from the apprehension of a power :—for the cognition of a power is not dependent on the cognition of another thing;—the cognition of likeness, on the other hand, is dependent on the cognition of a correlative, as is the case with the cognition of a non-existence,—so that the two conceptions are heterogeneous." "But still, let the likeness among individual jars, &c., be merely that they have (all alike) the name, e. g., of jar?—to this he replies."]

न सञ्ज्ञासञ्ज्ञिसम्बन्धोऽपि ॥ ९६ ॥

Nor the relation between names and things.

Aph. 96.—Nor moreover is it [likeness] the connection between name and named, ["because he who does not even know the connection between a name and the thing named, may yet cognize a likeness" e. g., between two jars.]

न सम्बन्धनित्यतोभयानित्यत्वात् ॥ ९७ ॥

How it cannot be so.

Aph. 97.—That connection [between name and named] is not eternal, since both [the correlatives] are uneternal, [—"how then should there be, through *that,* the likeness of a departed thing in a thing present?" "But then,—though the correlatives be uneternal, let the *relation* be eternal,—what is to hinder *this?*—to this he replies."]

नातः सम्बन्धो धर्मिग्राहकमानबाधात् ॥ ९८ ॥

Another suggestion repelled.

Aph. 98.—The connection is not so [—not eternal—], for this reason, viz., because this is excluded by the evidence which acquaints us with the thing; [i. e., the supposition is inconsistent with the definition of the term. For "*Connection* exists only where *disjunction* is incidentally possible,—because otherwise there is no room for the supposition of *connection,* the case being accounted for, just by the *natural state of the matter.* And this incidental disjunction is impossible if connection be *eternal;*—therefore connection is not eternal." "But on this showing, there could be no such thing as the eternal (connection called) Co-inherence between those two eternals a Quality and thing qualified,"—which Co-inherence, or intimate relation, is one of the categories of the Nyáya. To this he replies.]

न समवायोऽस्ति प्रमाणाभावात् ॥ ९९ ॥

The Category of Intimate Relation rejected.

Aph. 99.—There *is* so such thing as Co-inherence, [such as the Naiyáyikas

insist upon,] for there is no evidence of it. [" But then, (it may be said,) the evidence of it is the perception that something is qualified (or conjoined with a quality which *inheres in it*), and the unaccountableness otherwise of the cognition of something as qualified. To this he replies."]

उभयत्राप्यन्यथासिद्धेर्न प्रत्यक्षमनुमानं वा ॥ १०० ॥

This argued.

Aph. 100.—Neither perception nor inference [is evidence for the existence of Co-inherence], since, as regards both alike, [" i. e., the perception of qualifiedness and the inferring of it,"] the case is otherwise disposed of, [" viz., just by *the natural state* (of the thing and its qualities), so neither of the two (—perception and inference—) is evidence for (the imaginary category called) Co-inherence." " It is a tenet that from the agitation of Nature the conjunction of Nature and Soul takes place, and thence results creation. In regard to that there is this objection of the atheists, that, 'Nothing whatever possesses the action called agitation; everything is momentary; where it arises—even there it perishes;—therefore there is no motion inferrible from conjunction (of anything) with another place,—(the fruit, for instance, which appears to reach the ground, not being that fruit—no longer existent—which appeared to drop from the tree).' To this he replies."]

नानुमेयत्वमेव क्रियाया नेदिष्ठस्य तत्तद्वतोरेवा-
परोक्षप्रतीतेः ॥ १०१ ॥

Motion is matter of perception.

Aph. 101.—Motion is not a matter of inference, for he who stands near has direct cognition both of it and of what it belongs to.

[" In Book Second the different opinions merely were mentioned, that the Body is formed of five elements, and so forth,—but no particular one was settled. In regard to this question he denies the view of an opponent."]

न पाञ्चभौतिकं शरीरं बहूनामुपादानायोगात् ॥ १०२ ॥

The Body is of earth only.

Aph. 102.—The Body does not consist of *five* elements, because many [heterogeneous things] are unsuitable as the material, [—and the *Sánkhya* opinion is that, whilst there is but one material, the material of every Body is earth].

न स्थूलमिति नियम आतिवाहिकस्यापि विद्यमानत्वात् ॥ १०३ ॥

There is a Subtile as well as a Gross Body.

Aph. 103.—It [the Body] is not necessarily the Gross one, for there is also the vehicular [transmigrating or Subtile] one.

[" Senses, (—the organ of vision, for example,—) distinct from the eye-balls, have been already mentioned. In order to demonstrate this point, he refutes the opinion that the senses reveal what they do not reach to."]

नाप्राप्तप्रकाशकत्वमिन्द्रियाणामप्राप्तेः सर्वप्राप्तेर्वा ॥ १०४ ॥

Connection between sense and object.

Aph. 104.—The senses do not reveal what they do not reach to,—because of their not reaching, or because [else] they might reach everything; [—" for we do not see that lamps, or the like, reveal what they do not reach to;—and because, if they were to reveal what they do *not* reach to, we should find them revealing *all* things,—those walled off, and the like. Therefore there is an organ, other than the eye-ball, for the sake of connection with the distant sun, &c. :—such is the import. And the instruments reveal the objects just by delivering the object to the soul,—for they are themselves unintelligent,—as a mirror reveals the face ;—or, in other words, their revealing an object is just their taking up an image of the object." " He repels the conjecture—but then, in that case, the opinion (of the Naiyáyika) that the sight is luminous is quite right,—for we see Light alone glide rapidly to a distance in the form of rays."]

न तेजोऽपसर्पणात् तैजसं चक्षुर्वृत्तितस्तत्सिद्धेः ॥ १०५ ॥

The Sight not formed of Light.

Aph. 105.—Not because Light glides [—and the Sight does so too—] is the Sight luminous [or formed of Light] because the thing is accounted for by [the theory of] modifications [to be now explained. "The Sight is not to be asserted to be luminous on the ground that light is seen to glide;—Why?—because, just as in the case of the vital air, where there is no luminosity, the gliding forth can be accounted for through a kind of modification:—such is the meaning. For, as the vital air, without having parted from the body, glides out, ever so far, from the end of the nose, under the modification called breathing, (and thus smells a distant flower,)—just so the Sight, though a non-luminous substance, without quitting (connection with) the body, instantly darts off (—like the protruded feeler of a polyp—) to a distant object, such as the sun, by means of the species of change called modification." "But what is the proof that there is any such modification? To this he replies"].

प्राप्तार्थप्रकाशलिङ्गाद्वृत्तिसिद्धिः ॥ १०६ ॥

Proof of his theory of vision, that it accounts for the phenomena.

Aph. 106.—By the sign of the display of the attained object, the [existence of the] modification [which could alone account for that display] is proved.

["He shows us the nature of the modification, to account for the going—though without parting from the Body."]

भागगुणाभ्यां तत्त्वान्तरं वृत्तिः सम्बन्धार्थं सर्पतीति ॥ १०७ ॥

Of the theory further.

Aph. 107.—The 'modification' is another principle than a fragment or a quality [of the Sight or other sense], because it is for the sake of *connection* that it glides forth:—["the modification is not a *fragment* of the Sight, or other sense,—a part disjoined like a spark,—nor a *quality*, e. g., Colour,—for this

reason, viz., 'because it is for the sake of *connection* that it glides forth;'—but, whilst being a portion thereof, the modification is something else than a fragment or a quality. For if there were disruption,—connection of the sun, &c., with the Sight, would not take place,—and if it were a quality, the motion called 'gliding forth,' would be unaccountable;"—for a quality cannot move by itself. "But if thus the 'modifications' are *substances*, how is the term 'modification' applied to the *qualities* of intellect, in the shape of Desire, &c.? To this he replies"].

न द्रव्यनियमस्तद्योगात् ॥ १०८ ॥

"Modifications" may be qualities as well as substances.

Aph. 108—It [the term 'modification'] is not confined to substances, because it is etymological [—not technical,—and applies etymologically to a quality as well. "Since it is also stated in scripture that the sense-organs are formed of the Elements, the doubt may occur whether the texts are perhaps to be applied distributively according to the difference of particular worlds. In regard to this he says"].

न देशभेदेऽप्यन्योपादानतास्मदादिवन्नियमः ॥ १०९ ॥

The materials of the organs everywhere the same.

Aph. 109.—Not though there be a difference of locality, is there a difference in the material [of which the organs are formed]; the rule is as with the like of us: [—"not through difference of place, as the world of Brahmá and the like, is it also the fact that the organs have any other material than self-consciousness; but the rule is, that those of all alike are formed of self-consciousness, as is the case, e. g., with us who live in this terrestrial world; for we hear (in scripture) of only one Subtile Body (made up of the organs) transmigrating through the different localities." "But then, at that rate, how is the text relating to the materiality (of the organs) to be accounted for? To this he replies"].

निमित्तव्यपदेशात् तद्व्यपदेशः ॥ ११० ॥

A non-literal text accounted for.

Aph. 110.—The mention thereof [—of materiality as if belonging to the organs,—] is because there is [intended to be made thereby a more emphatic] mention of the concomitant cause: [—"that is to say,—there is designation as the material cause, in the case even where the cause is but concomitant,—with a view to indicating its *importance;* just as fire is (spoken of as arising) from fuel, (—which fuel is a necessary concomitant of, though not really the substance of, the fire—); hence are they (the organs) spoken of as being formed of the Elements. For, only in reliance on the support of Light, or other Element, are the Organs, the Sight, &c.,—formed from the accompanying Self-consciousness,—capable of existing;—just as fire, in reliance on an earthly support, results from the attendant Light" or Heat, which cannot manifest itself alone].

ऊष्मजाण्डजजरायुजोद्भिज्जसाङ्कल्पिकसांसिद्धिकं चेति न नियमः ॥ १११ ॥

Varieties of Gross Bodies.

Aph. 111.—The heat-born, egg-born, womb-born, vegetable, thought-born, and spell-born,—such is not an exhaustive division [of Gross Body,—though a rough and customary one. "It was stated before, that Body has only one Element as its material. In this same connection he observes discriminatively as follows"].

सर्वेषु पृथिव्युपादानमसाधारण्यात् तद्व्यपदेशः पूर्ववत् ॥ ११२ ॥

The material of Bodies.

Aph. 112.—In all [Bodies] Earth is the material:—in consideration [however] of some speciality, there is the naming as this or that [other element than earth, as entering into the constitution of some given body,] as in the preceding case [treated under Aph. 110, "of the materiality of the Organs"].

न देहारम्भकस्य प्राणत्वमिन्द्रियशक्तितस्तत्सिद्धेः ॥ ११३ ॥

The vital air not the material of the Body.

Aph. 113.—The vital air is not, [on the allegation that it is "the principal thing in the Body," to be considered] the constitutor of the Body, because it [the vital air, or spirit,] subsists through the power of the organs, [and "does not subsist in the absence of the organs:—therefore, since, in a *dead* Body, in consequence of the absence of the organs, there is the absence of the vital air, the vital air is not the constituent of the Body." "But then, at that rate, since the vital air is not the cause of the Body, the Body might come into existence even without the vital air:—to this he replies"].

भोक्तुरधिष्ठानाद्भोगायतननिर्माणमन्यथा पूतिभाव-प्रसङ्गात् ॥ ११४ ॥

Soul essential to a living Body.

Aph. 114.—The site of experience [viz., the Body] is constructed [only] through the superintendence of the experiencer [Soul], otherwise should we find putrefaction, [—"and thus, by the several operations of circulating the juices, &c., the vital air is a *concomitant* cause of the Body, through the sustaining of it." "But then, (it may be said) it is only the vital air itself that can be the superintender, because it is this which operates,—not the Soul, since *it* is motionless, and since there is no use in the superintendency of what does not operate. To this he replies"].

भृत्यद्वारा स्वाम्यधिष्ठितिर्नैकान्तात् ॥ ११५ ॥

The soul "acting by other's actions."

Aph. 115.—Through a servant, not directly, is superintendence [exercised] by the master, [—and "in the constituting of the Body, 'superintendence,' in the shape of energizing, is not 'directly,' i. e., immediately, (exercised) 'by the master,' i. e., by Soul,—but through its servant, in the shape of the vital airs;—just as in the case of a king's building a city." "It

was stated before (B. II. Aph. 1,) that Nature's (exertion) is for the emancipation of the already free. In reference to the objection of opponents in regard to this,—viz., 'How can the soul be eternally free when we see it bound?'—with a view to demonstrating its eternal freedom, he says"].

समाधिसुषुप्तिमोक्षेषु ब्रह्मरूपता ॥ ११६ ॥

Soul ever free.

Aph. 116.—In Concentration, profound sleep, and emancipation, it [Soul] consists of Brahm: [—but "then what is the difference of emancipation from profound sleep and concentration? To this he replies"].

द्वयोः सबीजमन्यत्र तद्धतिः ॥ ११७ ॥

Perfect and imperfect emancipation.

Aph. 117.—In the case of the two, ["viz., concentration and profound sleep"] it ["the identity with Brahm"] is with a seed, ["i. e., associated with some cause of Bondage" or re-appearance in the mundane state]: in the case of the other ["i. e., in emancipation,"] this [cause] is absent, [—"this is the distinction." "But then,—Concentration and profound sleep are *evident*,—but what evidence is there of *Emancipation?* This objection of the atheist he repels"].

द्वयोरिव त्रयस्यापि दृष्टत्वान्न तु द्वौ ॥ ११८ ॥

The reality of Emancipation.

Aph. 118.—But there are not the two [only, viz., Concentration and profound sleep,] because the triad also [emancipation inclusive] is evident, just as are the two. ["The meaning is, that since Emancipation also is 'evident,' i. e., is inferrible, through the example of Concentration and profound sleep, there are not two, viz., profound sleep and Concentration only,—but Emancipation also really is. And the argument is thus:—the quitting of that identity with Brahm which (identity) exists during profound sleep, &c., takes place only through the force of the faults, Desire, &c., lodged in the mind; and

if this fault be annihilated by knowledge, then there results a *permanent* condition, quite similar to profound sleep, &c.,—and it is just *this* that is Emancipation." "But then (—suggests some one, with reference to Aph. 117—), granting that, even notwithstanding the existence of the 'seed' (or source of return to the mundane state) called Memory, a mental modification after the form of any object does not arise during *concentration*, inasmuch as Memory is (then) dulled (or deadened) by apathy, yet in *profound sleep* since Memory prevails there will really be cognition of objects,—consequently it is not proper to say that there is identity with Brahm during profound sleep. To this he replies."]

वासनयानर्थख्यापनं दोषयोगेऽपि न निमित्तस्य प्रधानबाधकत्वम् ॥ ११९ ॥

Memory inactive during profound sleep.

Aph. 119.—There is not the revelation, by memory, of an object likewise during the conjunction of a [more potent] fault [—such as sleep—] ; the secondary cause does not debar the principal: [—Thus, "as in the case of apathy, so also when there is the conjunction of the fault of sleep, Memory does not reveal its own objects,—does not remind us of its objects. For the 'secondary,' the subordinate, Memory, cannot defeat the more potent fault of Sleep :—such is the meaning. For the really more potent fault makes the memory powerless,—incompetent to produce its effects :"—and so there is nothing in this to prevent identification of soul with Brahm during profound sleep any more than during apathetic Concentration. "It was stated in the Third Book (Aph. 83), that the retention of a Body by him who is emancipated while yet living, is in consequence of a mere vestige of impression. To this it is objected as follows. Experience is observed, in the case of the (alleged person) emancipated during life, just as in the case of the like of us,—(and this experience continuous) even though it may be constantly in respect of a single object :—now this

is unaccountable (on the hypothesis of his really *being* emancipated), because the antecedent *impression* is annihilated exactly on its having produced the first (instant of) experience, and because no subsequent impression arises, inasmuch as *knowledge* debars it,—just as is the case with Merit. To this he replies."]

एकः संस्कारः क्रियानिर्वर्तको न तु प्रतिक्रियं संस्कारभेदा बहुकल्पनाप्रसक्तेः ॥ १२० ॥

An objection met—to the possibility of emancipation in one yet living.

Aph. 120.—A single impression [suffices to generate and] lasts out the experience;—but there are not different impressions—one to each [instant of] experience,—else we should have a postulation of many [—where a single one may suffice. "In like manner in the case of the whirling of the potter's wheel, the self-continuant principle, called motal inertia, is to be regarded as only one,—continuing till the completion of the whirling"].

न बाह्यबुद्धिनियमो वृक्षगुल्मलतौषधिवनस्पतितृणवीरुधादीनामपि भोक्तृभोगायतनत्वं पूर्ववत् ॥ १२१ ॥

The Vegetable organism really a Body.

Aph. 121.—Knowledge of the external is not indispensable [to constitute a Body]; trees, shrubs, climbers, annuals, trees with invisible flowers, grasses, creepers, &c., ["which have internal consciousness"] are also sites of experiencer and experience,—just as in the former case, ["the former case—meaning the putrescence already mentioned of the Bodies of men, &c., which takes place in the absence of the superintendence of an experiencer (the living soul).—Just in the same way does withering, &c., take place in the Bodies of trees, &c. And to this effect there is scripture"].

स्मृतेश्च ॥ १२२ ॥

Law as well as scripture is authority for this.

Aph. 122.—And from the legal institutes [may the same fact be inferred that, vegetables have bodies and are conscious. "But

then, from the fact of trees, &c., also being thus conscious, we should find merit and demerit accruing to them. To this he replies"].

न देहमात्रतः कर्माधिकारित्वं वैशिष्ट्यश्रुतेः ॥ १२३ ॥

Vegetables not moral agents.

Aph. 123.—Not merely through a Body is there susceptibility of Merit and Demerit,—for the scripture tells us the distinction,—["because we are told in scripture that the liability results from the being distinguished by a Brahmanical Body, or the like" [animal Body, not vegetable]. And "showing that the liability to Merit and Demerit is solely through the *kind* of Body, he mentions how Body is of three kinds"].

त्रिधा त्रयाणां व्यवस्था कर्मदेहोपभोगदेहोभय-
देहाः ॥ १२४ ॥

Body of three principal kinds.

Aph. 124.—Among the three [—i. e., among those highest, lowest, and intermediate,—all living beings,—] there is a threefold distribution,—the Body of merit, the Body of experience, and the Body of both. ["Of these, a Body of merit belongs to the pre-eminent sages, a Body of experience to Indra and others, and a Body of both to the royal sages. Here the division is (not exhaustive, but) into three, because of the pre-eminence of these,—for otherwise we should have all alike possessed of a Body of experience"—like Indra. "He mentions also a fourth Body."]

न किञ्चिदप्यनुशयिनः ॥ १२५ ॥

A fourth kind of Body.

Aph. 125.—Not any one of these moreover is that of the apathetic, [for "the Body which belongs to the ascetics is different from all these three; such as was that of Dattátreya, Jaḍabharata, and others"].

न बुद्ध्यादिनित्यत्वमाश्रयविशेषेऽपि वह्निवत् ॥ १२६ ॥

Argument against the existence of a Lord.

Aph. 126.—Eternity does not [as alleged by those who wish to establish the existence of a Lord] belong to knowledge, &c., even in the case of the particular site [—viz., that of the supposed Lord—], just as is the case with fire, [—" that is to say,—just as we infer, from the example of ordinary fire, that the empyrean fire also is not eternal"].

आश्रयासिद्धेश्च ॥ १२७ ॥

The argument really ex abundantiâ.

Aph. 127.—And because the site [—viz., the supposed Lord—] is unreal, [it matters not, in the present instance, whether knowledge, &c., may be eternal or not. " But then, at that rate, how can it be even conceivable that there should arise Omniscience, &c., adequate to the creation of the universe,—since we do not behold, in mundane life, *such* superhuman powers (—though we do see some—) arising from penance and the rest (of the alleged means of acquiring superhuman powers)? To this he replies"].

योगसिद्धयोऽप्यौषधादिसिद्धिवन्नापलपनीयाः ॥ १२८ ॥

The height to which asceticism may elevate.

Aph. 128.—The marvellous effects of concentration, just like the effects of drugs, &c., are not to be gainsaid; [" that is to say,—by the example of the wonderful virtues of drugs, &c., the superhuman powers also of assuming atomic magnitude, &c., which result from concentration, and are adapted to the work of creation, &c., are established." And " he refutes him who asserts that Thought belongs to the Elements,—since this is hostile to the establishment of the existence of Soul"].

न भूतचैतन्यं प्रत्येकादृष्टेः सांहत्येऽपि च सांहत्येऽपि च ॥ १२९ ॥

Argument against Materialism.

Aph. 129.—Thought does not belong to the Elements, for it is not

found in them separately, nor moreover in the state of combination,—nor moreover in the state of combination: [—"Thought does not exist in the five Elements even when in the state of combination, because we do not find Thought in them severally at the time of disjunction,"—and there can be nothing in the product which does not pre-exist in the cause].



BOOK VI.

[" HAVING explained in four Books all the matter of the Institute, and having thoroughly established it by refuting the opinions of opponents in the Fifth Book, now in a Sixth Book he recapitulates the same matter which is the essence of the Institute, while condensing it. For, by making further what is called a systematic exposition, the learners acquire an undoubting, accurate, and more solid knowledge. Therefore reiteration is not here to be imputed as a fault, because the method is that of fixing a stake (by repeated blows); and because arguments, &c., not previously stated, are adduced."]

अस्त्यात्मा नास्तित्वसाधनाभावात् ॥ १ ॥

The existence of Soul.

Aph. 1.—Soul is,—for there is no proof that it is not, [—" since we are aware of this that 'I think,' ('cogito ergo sum')—because there is no evidence to defeat this. Therefore all that is to be done is to *discriminate* it" from things in general].

देहादिव्यतिरिक्तोऽसौ वैचित्र्यात् ॥ २ ॥

Soul is not Body, &c.

Aph. 2.—This [soul] is different from the Body, &c., because of heterogeneousness [or complete difference between the two].

षष्ठीव्यपदेशादपि ॥ ३ ॥

The usage of language is evidence for this.

Aph. 3.—Also because it [the Soul] is expressed by means of the sixth [or possessive] case, [—" for the learned express it by the possessive case in such examples as 'This my body,' 'This my understanding;'—for the possessive case would be unaccountable if there were absolute non-difference" [between the Body,

or the like, and the Soul to which it is thus attributed as a possession. "But then,—suppose that this also is like the expression 'The Soul's Thought' (—Soul and Thought being identical—), 'Ráhu's head' (—the trunkless Ráhu being *all* head), 'The statue's body,' &c. To this he replies"].

न शिलापुत्रवद्धर्मिग्राहकमानबाधात् ॥ ४ ॥

An objection disposed of.

Aph. 4.—It is not as in the case of the statue, because ["when we say 'the statue's body,' there is a mere fiction," for] there is there a contradiction to the evidence which acquaints us with the thing, [—sense being the evidence that there is here no body other than the statue—; "but in such an expression as 'My Body,' there is no contradiction of the evidence, for the contradiction is only in supposing the Body to be the Soul"].

अत्यन्तदुःखनिवृत्त्या कृतकृत्यता ॥ ५ ॥

Soul's aim how accomplished.

Aph. 5.—Through the entire surcease of pain, there is done what was to be done;—[and if you say, "But then, since there is an equality of gain and loss, inasmuch as, through the removal of Pain there is cessation of Pleasure also, *that* cannot be Soul's aim:"—to this he replies].

यथा दुःखात् क्लेशः पुरुषस्य न तथा सुखादभिलाषः ॥ ६ ॥

Pleasure no compensation for Pain.

Aph. 6.—Not such fondness for pleasure is there to Soul as there is annoyance from Pain, ["and so the aversion to Pain, having excluded also the fondness for Pleasure, gives rise to a desire for the cessation of Pain simply;—so that there is not an equality of gain and loss," but a clear gain in the desired release].

कुत्रापि कोऽपि सुखीति ॥ ७ ॥

Pleasure sparingly dispensed.

Aph. 7.—["And pain is multifarious in comparison of pleasure], for [only] some one somewhere is happy, [—"among innumerable

grasses, trees, brutes, birds, men, &c., very few,—a man, a god, or the like,—are happy"].

तदपि दुःखशबलमिति दुःखपक्षे निःक्षिपन्ते विवेचकाः ॥ ८ ॥

'Surgit amari aliquid.'

Aph. 8.—It [Pleasure] also is variegated by Pain; therefore the discriminating cast it into the scale of [and reckon it as so much] Pain.

सुखलाभाभावादपुरुषार्थत्वमिति चेन्न द्वैविध्यात् ॥ ९ ॥

Cessation of suffering is a joy.

Aph. 9.—If you say that this [cessation of Pain] is not Soul's aim, inasmuch as there is no acquisition of Pleasure, then it is not as you say,—for there are two kinds [of things desired. "For we see amongst men quite a distinct aspiration (—the first—) 'May I be happy,'—(the second—) 'May I not be miserable,'"—and the latter is *our* conception of beatitude].

निर्गुणत्वमात्मनोऽसङ्गत्वादिश्रुतेः ॥ १० ॥

A doubt.

Aph. 10.—The Soul [—some one may suggest—] has *no* quality, for there is scripture for its being unaccompanied, [and "therefore the cessation of Pain (a property which does not belong to it) cannot be Soul's aim." "He clears up the doubt"].

परधर्मत्वेऽपि तत्सिद्धिरविवेकात् ॥ ११ ॥

This cleared up.

Aph. 11.—Though it [the Pain] be the property of something else, yet it exists in it [the Soul] through non-discrimination, [—for "though the qualities, pleasure, pain, &c., belong [only] to the *Mind,* they exist,—i. e., they abide in the shape of a *reflection,*—in it, viz., in Soul;—through 'non-discrimination' as the cause,—that is to say, through the conjunction of Nature with Soul. And this has been expounded in the First Book." Well, "the binding of Soul by the qualities (or fetters) arises

नान्योपसर्पणेऽपि मुक्तोपभोगो निमित्ताभावात् ॥ ४४ ॥

No reason why Nature should invade the emancipated.

Aph. 44.—Even though it [Nature] may invade others [with its creative influences], the *emancipated* experiences not, in consequence of the absence of a concurrent cause [—e. g., non-discrimination,—in the absence of which there is no reason why the emancipated should be subjected to Nature's invasion. "But then,—*this* arrangement could be possible then only if there were a *multiplicity* of souls; but *that* is quite excluded by the text of the non-duality of Soul:—having pondered this doubt, he says"].

पुरुषबहुत्वं व्यवस्थातः ॥ ४५ ॥

Multeity of Soul proved from the Veda.

Aph. 45.—The multeity of Soul is proved by the distribution [announced by the *Veda* itself "in such texts as 'whoso understand this—these are immortal, while others experience only sorrow.'" "But then,—the distribution of Bondage and Liberation may be through the difference of adjunct:—to this he replies"].

उपाधिश्चेत् तत्सिद्धौ पुनर्द्वैतम् ॥ ४६ ॥

Unity excluded by the supposition of Soul's.

Aph. 46.—If [you acknowledge] an adjunct [of Soul], then, on *its* being established, there is *duality*, [—upsetting the dogma founded on in Aph. 44. "But then,—the adjuncts, moreover, consist of 'Ignorance' (—which, according to the Vedánta, is no reality—), so that by these there is no detriment to (the Vedantic dogma of) non-duality:—with reference to this doubt he says"].

द्वाभ्यामपि प्रमाणविरोधः ॥ ४७ ॥

The Vedánta cannot evade non-duality.

Aph. 47.—Even by the two the authority is contradicted,—["even by acknowledging the two, viz., Soul and Ignorance, a contra-

diction is constituted to the text (which is alleged as) the authority for non-duality"].

द्वाभ्यामप्यविरोधान्न पूर्वमुत्तरं च साधकाभावात् ॥ ४८ ॥

The establishment of the Vedánta tenet implies a contradiction.

Aph. 48.—The primâ facie view [of the Vedánta] is not [to be allowed any force as an objection], because by [admitting] two [—viz., Soul and Ignorance—], there is no opposition [to our own dualistic theory of Soul and Nature]; and the subsequent [dogma—that one single Soul is the only reality—is not to be allowed], because of the non-existence of a proof,"] which proof, if it *did* exist, would, along with Soul, constitute a duality.]

प्रकाशतस्तत्सिद्धौ कर्मकर्तृविरोधः ॥ ४९ ॥

Self-manifestation contradictory.

Aph. 49.—[And] in its [Soul's] being demonstrated by the light [of itself as you Vedantins say it is], there is the [unreconciled] opposition of patient and agent [in one, which is a contradiction. "But then, there is no contradiction here between patient and agent, because it (the Soul), through the property of light which is lodged in it, can itself furnish the relation to itself,—just as the Vais'eshikas declare, that, through the intelligence lodged in it, it is itself an *object* to itself:—to this he replies"].

जडव्यावृत्तो जडं प्रकाशयति चिद्रूपः ॥ ५० ॥

Illuminating function of Soul.

Aph. 50.—This (Soul), in the shape of Thought, discrepant from the non-intelligent, reveals the non-intelligent [which is discrepant from Soul. "But then, at this rate, if duality be established in accordance with proofs, &c., what becomes of the text declaring non-duality?—to this he replies"].

न श्रुतिविरोधो रागिणां वैराग्याय तत्सिद्धेः ॥ ५१ ॥

A salvo for the Vedic view.

Aph. 51.—There is no contradiction to scripture [in our view], because that [text of scripture which seems to assert absolute non-duality] is [intended] to produce apathy in those who have desires, [—and who would be the better for believing in "the *nothingness* of the things of time"].

जगत्सत्यत्वमदुष्टकारणजन्यत्वाद्बाधकाभावात् ॥ ५२ ॥

The world's reality irrefragable.

Aph. 52.—The world is real, because it results from an unobjectionable cause, and because there is [in Scripture] no debarrer [of this view of the matter. "We see, in the world, that no reality belongs to dream-objects, or to the (fancied) yellowness of (invariably white) conch-shells, and the like,—inasmuch as these are results of the internal organ, &c., when (not normal, but) injured by (i. e., under the injurious influence of) Sleep, &c. :—and this is not (the state of things) in the (waking) Universe in which Mind is the first" according to B. I., 71. And "he declares that the Universe is real, not merely in its existent state (at any given instant), but also always"].

प्रकारान्तरासम्भवात् सदुत्पत्तिः ॥ ५३ ॥

Creation excluded.

Aph. 53.—Since it cannot be in any other way, manifestation [of whatever is manifested] is of what is real—[i. e., of what previously existed; for,—"since, through the aforesaid reasons, it is impossible that the unreal should come into existence, what does come into existence, or is manifested, is what really existed (previously) in a subtile form." And "though it is declared that the being the agent and the being the experiencer belong to diverse subjects, he justifies the distribution (of agency to Self-consciousness, and of experience to Soul), by two aphorisms"—as follows].

अहङ्कारः कर्ता न पुरुषः ॥ ५४ ॥

The real agent who.

Aph. 54.—Self-consciousness, not Soul, is the agent.

चिदवसाना भुक्तिस्तत्कर्मार्जितत्वात् ॥ ५५ ॥

Experience is got rid of when.

Aph. 55.—Experience surceases at [discrimination of] Soul [as being quite distinct from Nature], since it arises from its [Soul's] Desert, [—which is not *really* Soul's, but which, while non-discrimination lasts, is made over to Soul, just as the fruits of the acts of a king's ministers are made over to the king. And, "he shows the reason for what was stated before, that surcease of action does not result from goings to the world of Brahmá,"—as follows].

चन्द्रादिलोकेऽप्यावृत्तिर्निमित्तसद्भावात् ॥ ५६ ॥

Paradise no security against transmigration.

Aph. 56.—Even in the world of the moon, &c., there is return [to mundane existence], because of there really being a cause [of such return,—" such a cause, viz., as Non-discrimination, Desert, &c. But if you say, " through the counsels of the persons dwelling in these various (super-mundane) worlds, there ought to be no return (to mundane existence) : to this he replies"].

लोकस्य नोपदेशात् सिद्धिः पूर्ववत् ॥ ५७ ॥

This point enforced.

Aph. 57.—Not by the counsel of [supra-mundane] people is there effectuation [of emancipation], just as in the former case, [—the case, viz., of counsel given by mundane instructors. "But at this rate, what becomes of the text that there is no return from the world of Brahmá ?—to this he replies"].

पारम्पर्येण तत्सिद्धौ विमुक्तिश्रुतिः ॥ ५८ ॥

A salvo for a scriptural text.

Aph. 58.—There is scripture [declaratory] of Emancipation [on going to the world of Brahmá], this [emancipation] being effected

[more readily in that world than in this, but only] by the intermediacy [of the appropriate means. And "he justifies the text of Soul's *going* (to the locality where it is to experience), even though it be all-filling," and can therefore have no place into which to move].

गतिश्रुतेश्च व्यापकत्वेऽप्युपाधियोगाद्भोगदेशकाललाभो व्योमवत् ॥ ५९ ॥

Another.

Aph. 59.—And, in accordance with the text of its "going," though it [Soul] is all-pervading, yet, through time, it reaches its place of experience [—or body—], through conjunction with an adjunct,—as in the case of Space; [for, "as Space, though it is all-pervading, is spoken of as moving to some particular place in consequence of its conjunction with an adjunct such a jar,"—when we say "the space occupied by the jar is moved to the place to which the jar is carried,"—so is it here. And "he expounds, in two aphorisms, the statement that the site of experience (the body) is formed through the superintendence of the experiencer (Soul)"—as follows].

अनधिष्ठितस्य पूतिभावप्रसङ्गान्न तत्सिद्धिः ॥ ६० ॥

The Body's existence dependent on Soul.

Aph. 60.—This [constitution of a body] is not accomplished in the case of what is [organic matter] not superintended [by Soul], because we find putrefaction [in organic matter where Soul is absent].

अदृष्टद्वारा चेदसम्बद्धस्य तदसम्भवाज्जलादिवदङ्कुरे ॥ ६१ ॥

Desert not the maker of the Body.

Aph. 61.—If you say that [independently of any superintendence] it is through Desert [that a Body is formed, it is not so,] since what is unconnected [with the matter to be operated upon] is incompetent thereto,—as is the case with [unapplied] water,

&c., in respect of a plant. ["That is to say,—because it is impossible that Desert, which is not directly conjoined with the semen and other (elements of the Body), should operate *through Soul* in the construction of the Body, &c.,—just as it is for water, &c., *unconnected* with the seed, to operate *through the husbandman*, in the production of a plant." "According to the theory of the Vais'eshikas and others, it is settled that Soul is the superintendent (in the construction of the Body) *in virtue of its being conjoined with Desert;*—but he tells us, that, in his own doctrine, since Desert, &c., are not properties of Soul, the Soul cannot *through these* be the cause" of the Body].

निर्गुणत्वात् तदसम्भवादहङ्कारधर्मा ह्येते ॥ ६२ ॥

Reason for this.

Aph. 62.—For this is impossible [—that the Soul should, *through its Deserts, &c.*, be the cause of Body], because it has *no* qualities, —for these [viz., Desert, &c.,] are properties of Self-consciousness [—not of Soul. "And so, in *our* opinion, it is settled that the Soul superintends (in the causing of the body) quite directly, by conjunction simply, without reference to anything intermediate." "But, if Soul be all-pervading, then the limitedness of the living soul, which is set forth in scripture, is not a fact. To repel this doubt, he says"].

विशिष्टस्य जीवत्वमन्वयव्यतिरेकात् ॥ ६३ ॥

Soul how limited and unlimited.

Aph. 63.—The nature of a living soul belongs to that which is qualified, [—not to Soul devoid of qualities,—as is proved] by direct and indirect arguments, [—for, "to be a living soul means the being possessed of the vital airs,—and this is the character of the soul distinguished by personality, not of pure Soul," which is unlimited. "Desiring now to set forth the difference between the products of Mind (or the Great Principle) and of Self-consciousness, he first states the products of Self-consciousness"].

अहङ्कारकर्त्रधीना कार्यसिद्धिर्नेश्वराधीना प्रमाणा-
भावात् ॥ ६४ ॥

The real agent what.

Aph. 64.—The effectuation of works is dependent on the agent Self-consciousness, not dependent on a Lord [such as is feigned by the Vais'eshikas], because there is no proof [of the reality of such. And "by this aphorism is set forth,—as is also established by scripture and the legal institutes,—the creative and the destructive agency of Brahmá and Rudra (respectively), due to their adjunct, Self-consciousness" or personality. "But then, grant that Self-consciousness is the maker of the others,—still who is the maker of Self-consciousness?—to this he replies"].

अदृष्टोद्भूतिवत् समानत्वम् ॥ ६५ ॥

The real agent whence.

Aph. 65.—It is the same as in the arising of Desert,—["just as at the creations, &c., the manifestation of Desert, which sets Nature energizing, results solely from the particular *time*,—since, if we were to suppose other Desert as the instigator of this, we should have an infinite regress,—just so Self-consciousness arises from the *time* alone as the cause, but there is not another maker thereof also;—thus are the two cases alike"].

महतोऽन्यत् ॥ ६६ ॥

Orthodox recognition of Brahmá S'iva and Vishnu put forward.

Aph. 66.—The rest is from Mind [the Great Principle. That is to say —"what is other than the products of Self-consciousness [or personality], viz., Creation, &c., that, viz., Preservation, &c., results from the Great Principle, because it,—that is to say,—inasmuch as it consists of pure Goodness, having no Conceit, Passion, &c., is moved solely by benevolence towards others. And by this aphorism is declared the character as Preserver, of Vishnu, due to the

Great Principle as adjunct" of the soul which, without adjunct, would neither create, preserve, nor destroy. See Aph. 64. "It has been stated before that the relation of Nature and Soul as the experienced and the experiencer is caused by Non-discrimination (of the one from the other). Here—what is Non-discrimination itself caused by? With reference to this doubt he states that all philosophers in common reject the objection that we should have an infinite regress on the supposition of a *stream* of Non-discrimination, because *this* (regress) is *valid*,"—an infinite regress, which is in conformity with the truth, being no sound cause of objection].

कर्मनिमित्तः प्रकृतेः स्वस्वामिभावोऽप्यनादिर्बीजाङ्कुरवत् ॥ ६७ ॥

A theory which may be acquiesced in without detriment to the argument.

Aph. 67.—The relation of possessed and possessor also, if attributed [as it is by some] to Desert, in the case of Nature [and Soul], is beginning-less, as is the relation of seed and plant, [which takes the shape of an infinite regress of alternants].

अविवेकनिमित्तो वा पञ्चशिखः ॥ ६८ ॥

A second.

Aph. 68.—Or [the case is the same one of a valid infinite regress,] if it [the relation between Nature and Soul] be attributed to Non-discrimination [of soul from Nature], as the Panchas'ikha [holds].

लिङ्गशरीरनिमित्तक इति सनन्दनाचार्यः ॥ ६९ ॥

A third.

Aph. 69.—[The case is the same] if, as Sanandanácharya does, we attribute it [the relation between Nature and Soul] to the Subtile Body, [which, in the shape of its elemental causes, attends Soul even during the periodical annihilations of the world. And in conclusion "he sums up the import of the declarations of the Institute"].

यद्वा तद्वा तदुच्छित्तिः पुरुषार्थस्तदुच्छित्तिः पुरुषार्थः ॥ ७० ॥

The summing up.

Aph. 70.—Be that the one way or the other, the cutting short thereof [—viz., of the relation between Nature and Soul—] is Soul's aim,—the cutting short thereof is Soul's aim.